by Charles Leslie

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THE

Snake in the Grass :

OR,

SATAN

Transform'd into An

Angel of Light,

DISCOVERING

The Deep and Unsuspected *Subtilty* which is Couched under the Pretended *Simplicity*, of many of the *Principal Leaders* of those People call'd

QUAKERS.

The Third Edition.

A People that provoketh me to anger continually to my face —Which say, Stand by thy self, come not near to me, for I am Holier than thou: These are a smoke in my Nose, a Fire that burneth all the day, Is. LXV. 3, 5. *But they shall proceed no further: For their Folly shall be manifest unto All Men,* 2 Tim. III. 9.

London, Printed for *Charles Brome,* at the *Gun* at the West-End of St. *Paul*'s, 1698.

THE

PREFACE.

QUakeriſm *is but one branch of* Enthuſiaſm; *tho the moſt* ſpread *and* Infectious *of any now known, in this Part of the World. Therefore let the frightful and ſtupendious Proſpect of* Quakeriſm, *Guard others from other ſorts of* Enthuſiaſm, *that ſeem more Plauſible; but ſpring all from the ſame Stock; and draw after them the ſame Damnable Conſequences. There ſeems to be a Conteſt, at preſent, 'twixt* Atheiſm *and* Enthuſiaſm (*both which, like a Deluge, are now let looſe amongſt us*) *which ſhall moſt waſt and over-run* Chriſtianity. *The one by open En-*

mity, the other by betraying and exposing to the utmost Contempt, the Authority of that Divine Revelation, *while they pretend to have the same, or as Good themselves. These two, tho' seemingly opposite, do naturally run into and assist one another. For* Enthusiasm, *or a False pretence to* Revelation, *does naturally beget* Atheism, *when those pretences are detected: Then such having no other Foundation, lose all; and think all other* Revelation *to be as* False *and* Deceitful *as what they took to be such in themselves. And the* Atheists *take this Handle to Ridicule the* True *and* Pretended Revelations *all alike. But* Enthusiasm *is in this more dangerous than* Atheism, *that* Atheism *takes none but the* Un-thinking *and* Debauch'd, *while* Enthusiasm *steals away many* Devout *and* Well-meaning Persons. *The Devil has not, by any other means, advanc'd his Kingdom*

dom more Fatally among Men, *than when he thus transforms himself into an* Angel of Light; *and can pass his* Delusions *upon his unwary Followers, as the Immediate Dictates of the* Holy Ghost. *In order to which he is content to let them Enjoy and Please themselves with many Excellent and Divine Truths. He cou'd not otherwise* Deceive. *As he that wou'd pass some* Bad Money, *mixes it with a great deal of* Good. *And* Poyson *wou'd not be receiv'd, if it were not mingled with our* Meat.

There has lately arriv'd upon our Shore, a most exalted Piece of Enthusiasm, *which threatens great mischief to* Christianity. *It is* Blasphemously *Entituled,* The Light of the World; *Translated and Recommended, by* some among our selves, *who ought to have had more Sense and Value for the* Religion *of* Christ. *It is some of the Works of a strange sort of*

Enthusiast, Ms. Antonia Bourignon, *Published by* Mr. Christian de Cort, *a* Roman Catholick, Superior *of the* Oratory, *and* Pastor *of St.* John *at* Mechlin; *and now turn'd into* English, An. 1696. *There are in it gre at Flights of* Devotion *and* Abstraction *from the* World. *But the* Cloven-Foot *does appear.* 1. *In* Superlative *and* Blasphemous Pride. 2. *In over-turning all outward* Priesthood *and* Ordinances *of the* Gospel. 3. *In the height of* Uncharitableness *and* Damning *of all the* World. 4. *In misrepresenting the* Design *and* Import *of our* Saviour's Doctrine. 5. *In* Heretical *Notions set up, contrary to the* Gospel. 6. *In her Contempt of the* Holy Scriptures. 7. *In other* wild *and* Barbarous *Notions.*

I intend not a thorough Disquisition of all these and other Particulars, which are as Gross in her Pretended Reve-

Revelations: *That wou'd require a Treatise: And because I hope the World will be soon oblig'd by an Exact Confutation of them, by a better Hand.* But *for the present, I will give one Instance or two, upon eath of the above particulars, that the Reader may not be wholly Post-pon'd; and to give him a relish of those Pestiferous* Heresies *which are Cloak'd under her* Disguise *of* Light.

I. 1*st. As to her* Pride. *In the Epistle to the* English Reader, *p.* 28. *her* Bigotted *Disciple, compares her, nay, Prefers her to the* Blessed Virgin, That her own Sex may admire (*says he*) the Goodness of God, in Choosing a Virgin for his Mother; and a Virgin to be the Organ of his Light and Spirit, in this last Age of the World. *Now, to be the* Organ *of His* Light *and* Spirit, *is more than to be the* Organ

or Mother *of his* Human Body. *It is told,* p. 19. *That she had immediate Converse with God; that she ask'd* Questions *of Him, and receiv'd* Answers *from him,* p. 17. *That all she did was by Immediate Direction from God; and* That God had hid in her the Treasures of His Divine Wisdom. *And* p. 21, 22. *That she spoke and wrote without* Premeditation, *and without Change of Sentiments, for Forty Years.* The Person who speaks here (*says the* Admonition, *p.* 33.) is without Study, even without Reading, and which is more, without Meditation. *And as the* Quakers *have* Equall'd *themselves, to the* Holy Prophets *and* Apostles; *and, in some things,* Preferr'd *themselves before them) as you will see hereafter,* Sect. V. p. 27.) *and Exalt themselves far beyond all the* Holy Fathers *of the* Church (*see* Sect. XVI. N. 2. p. 190. *so did this* Bou-

Bourignon. Monſ. de Cort, *in his* Preface, *p.* 41, *ſays*, She Explain'd the Scriptures ſo perfectly, that none of the Holy Fathers have ever ſo done, nor any body ſince the Creation of the World. *This ſets her above* Chriſt *Himſelf*! *And her* Expoſition *of the* Scripture *to be better than His*! I know the Maſter-pieces (*ſays ſhe*, Part I. *of her Book*, *p.* 137.) of the Works of God, and the Accompliſhment of the Holy Scriptures. *And yet* De Cort *ſays*, *p.* 41. *of his Preface*, *that* ſhe had never Read nor Learn'd them of any Body. *She ſays of her ſelf*, p. 131. God hath given me the Underſtanding of all the Holy Scripture, without having Read it *She ſays*, *that ſhe Underſtood it better than all the Ancient Fathers*. It was enough (*ſays ſhe*, p. 135.) that they underſtood what Men had need of then--Therefore God now Reveals the Secrets, which

which he wou'd then have to be kept hid(*p.*136.)Thus he thought fit to reserve theUnderstanding of the Scriptures, till the necessary time, which is at present—The Prophets have indeed declar'd all that must come to pass,even to the end of theWorld;but neither they themselves, nor any others understood their Sayings. *So that she understood the* Prophets *words better than themselves who* wrote *them ; and tho she never* Read *them* ! *But* Great Wits *have* short Memories, *for* p. 13. *of the Epistle to the* English Reader, *it is told that she was the* Daughter of a Rich Man;*and was* taught to Read in her Childhood, *and did* Read *the* Gospels. *And* p.12. *of her book she says,that* we need only take the *Gospel*, and there observe in Particular, the Instructions which Jesus Christ and his Apostles have left us in Writing,and put them inPractice.

Yet

Yet she Read none of it! No not she! But that is not so great a Wonder as what is told of her, p. 41. *of* Monſ. de Corts Preface, *That she knew the ſecret Thoughts of the Hearts of others*. And (*p.*45.) how our Souls behaved themſelves towards God, *which is the Prerogative of* God *alone. See hereafter the ſame Claim ſet up by* G. F. *Sect.* VI. *p.* 34. M. de Cort. *p.* 43. *of his* Preface *frees her* (*like the* Quakers) *from all* Sin *or* Weakneſs. *And even from* Original Sin, as if (*ſays she*) Adam had never Sinn'd in her. *And p.*46. *and*47. ad fin. *That she exceeded all Knowledge. And* p.7. *of her book she ſays, That she* had never taken any thing out of Books; and that ſhe made no uſe of them. No, *not of the* Holy Scriptures. B*ut that she had all by* Immediate Revelation.

II. *As to the ſecond* Point *of her* over-turning all outward *Prieſthood* and *Ordinances* of the Goſpel. *See*

p.

*p.*54.*of her Book, where she Condemns* Those Outward Devotions which are now in use in Christendom—*and what those call'd* Church-men Teach, to Resort to Churches, to Frequent the Sacraments--*and such* Outward things. *Her Disciples may make the same Excuse for Her which the* Quakers *do sometimes, that they are only so far against the* Outward Institutions *of* Religion *as they hinder the* Inward *and* Spiritual *Part. But this is only a* Deceit *of the* Devil, *to make us throw off the* Outward Institutions *of* Christ's *Appointment, as* Hurtful *or* Useless *things: Whereas to the Due Observance of them, the Promises of* Spiritual *Participations are annexed. And they were Ordained as* Means *and* Channels, *whereby the* Spiritual Graces *of the* Spirit *of* God *are Convey'd. And, if any receive hurt by them (as* Judas *by the* Sop) *it is from their want of Preparation,*

and

and of due regard to them. And therefore, instead of despising, or laying them aside, Christians *shou'd be Exhorted to attend them more diligently; and to learn the great* Benefit *and* Advantage *of them, when duly Receiv'd, according to* Christ's Institution; *and the* heavy Judgments *which follow either the* Abuse *or* Neglect *of them,* 1 Cor. XI. 29, 30.

Now tho Bourignon *agrees, in this, Perfectly with the* Quakers, *to run down* Priesthood *and* Sacraments, *yet Her* Translator, *in his Epistle* to the English Reader, *p.* 18. *tells how she wrote against the* Quakers *upon these two Points particularly,* Of the Respect due to Pastors, and the Sacraments. *These* Enthusiasts *are all* Contradiction *to* themselves; *and Opposite one to another. The great design of the* Devil *is, and has always been, to beat down the* Priesthood, *and* Outward Ordi-

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nances; *knowing that* Religion *must needs fall with them*: *And men be left* fenceleſs *and* open, *to ſteer without* Compaſs, *guided only by the various* Winds *of* Enthuſiaſm. *In this Cauſe He has Arm'd the* Atheiſts *and* Deiſts *to joyn with the more Plauſible* Enthuſiaſts, *and* Latitudinarians. *Theſe all cry out upon* Prieſt-Craft. *This is the* Burden *of* their Song. *And if they or any of them ſhould prevail there is an End of* Reveal'd Religion, *that is, of* Chriſtianity.

III. *The third* Point *is this Ladys* Uncharitableneſs, *and* Damning of all the World, *p.* 21. *of her book, ſhe being ask'd*, Whether there were not any good Men, or true Chriſtians in our Days? *She anſwer'd poſitively*, There are no true Chriſtians upon Earth. *And p.* 37. That ſhe had not as yet found ſo much as one Perſon in the World, who performed theſe Works, (*i.e. of Charity*

rity) purely for God. *And p.* 45. *She says*, I cannot see how one Soul can enter into Paradise after the manner they live at present. *And p.* 46. I have been acquainted with different Persons, who were Esteem'd Holy and Virtuous, but I never observ'd any who follow'd truly the Doctrine of *Jesus Christ*. *And p.* 17. all the World is blinded, and no Body sees where he goes no more than they who liv'd during the *Egyptian* darkness. *Compare this with what I have shewn of the Quakers*, Sect. XVI. p. 189.

IV. *The fourth* Point. In Mis-representing the Design and Import of the Gospel; *which was to wean our Hearts from this world, and to set our affections on things above, to Cure our* over-Carking *and* Caring *after* Riches; *and to Root up all* Covetousness *out of our Hearts; but that we shou'd trust in* God *for*

our

our ſupport, and not to Mammon: *That tho we make uſe of* Riches *and the* Goods *of* this World, *yet that we shou'd not place our* Treaſure *in them. But this* Virgin *ſo underſtands it, as if all uſe of* Riches *were forbidden* (*she might as well ſay of* Meat, Drink, Cloaths, *and* Houſes) *and makes* Riches, *without any more, an Infallible ſign of not being a* Chriſtian.

Thus p. 7. *of her book, when she ask'd,* Where was the Land of the Chriſtians? *She concluded that that cou'd not be a Land of* Chriſtians, *where she liv'd. Why?* Be*cauſe, ſays she,* I ſee here Coffers full of Silver, Coſtly Furniture, and fine Houſes, whereas Jeſus Chriſt was Poor, and born in a Stable: How can we be Chriſtians? I cannot believe this. *And p.* 56. We ſee (*ſays she*) the Prelats attended with Servants, Coaches, and Trains——if they

they had Faith to believe that God being Man, was Poor and Despised, they wou'd Blush for shame (as all other Christians) to make themselves thus to be Honoured. Their Faith being dead, they run blindly to Damnation. *So that, according to this Doctrine, the* Prelats, *and* all other Christians, *who have* Servants *or* Coaches, *or* make themselves to be Honoured, *do all* run blindly to Damnation! *This was the Bottom upon which the* Quakers *first set up, to run down all* Worldly Honour *and* Riches; *to* Thee *and* Thou; *to call no Man* Master, *or* Lord, *and not to take off their* Hats, *or* Bow *to any. It is Dissolving all* Government *and* Order; *the Relations of* King *and* People; Husband *and* Wife; Parents *and* Children; Masters *and* Servants; *and far from the Import or meaning of the* Gospel, *which does Confirm and Establish all these Rela-*

tions and Commands to give Honour *to those to whom it is Due. But these* Pharisaical Pretenders *keep not to their own Rules. For tho the* Quakers, *at first left their* houses *and* Families, *to run about and* Preach: *and cry'd down* Riches, *when they had none; yet since that time, they have Grip'd* Mammon *as hard as any of their Neighbours; and now call* Riches *a* Gift *and* Blessing *from* God. *And thus their* Cousin Bourignon *tho' she made* Riches *a sure mark of* Damnation *in others, yet she had a Good Estate her self, and had the Grace to keep it. She built a sort of a* Nunnery *with some part of it: and the* Jesuits *Cheated her of more, which raised her Spleen against them to her Dying-day. The rest she kept as long as she liv'd, and left it to a* mad *Disciple of hers,* Monsieur Porter. *If it be said, That sometimes she speaks in behalf*

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of Riches, *and not to part with them, that is true; For she is as full of* Contradictions *as the* Quakers. Enthusiasm *is seldom or never Consistent with it self, for it is seated in the* Imagination.

V. *And as she mistook the whole Design and Import of the* Gospel, *so she miserably perverted its* Doctrine; *and that in the most material and fundamental Points. Falling in with the vile* Socinian *Heresies, and even outdoing them: She absolutely denys, and disputes against any* Satisfaction *made by the* Sufferings *and* Death *of* Christ *for the* Sins *of* Men. *She says positively, p.* 139. *That* God had no need to become Man, to Redeem us. *And that* He wou'd have taken Human Flesh, tho' *Adam* had never Sinned. *For what end?* Why *(forsooth!)* That He might Converse with us. God is not become Man *(says she)* to suffer, or to die, but to

Converſe with us, and Reign in us viſibly and ſenſibly upon Earth. *And she endeavours to prove this* (*p.* 140. 141.) *by too* Doughty *Arguments* 1ſt, *That*, if the Deſign'd End of HisIncarnarion had been ſuffering and Death, the Fathers of the Ancient Law wou'd not have had Ground to have ſo much Deſir'd and Aſpired after that happy day, that they might ſee with their Eyes God made Man, who ſhou'd deliver them from their Captivity. Cou'd they deſire their deliverance at ſo dear a Price as the Paſſion and Death of Jeſus Chriſt? The wou'd have had a pure ſelf-love in regarding only their own Deliverance, and not the Glory of God; which cou'd not be met with in the Reproaches, Affronts, Pains, and Death of Jeſus Chriſt; which are all things Repugnant to his Glory, who

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cou'd not be Honoured by being Hang'd between two Malefactors. *Here are all the Curſed and truly* Diabolical *Suggeſtions againſt the* Paſſion *and* Death *of* Chriſt: *as if Inconſiſtent with the* Juſtice *and* Glory *of* God. *I ſtay not here to Confute them, as ſuppoſing them utterly* abhorrent *to every* Chriſtian *Ear: And I wou'd not digreſs into another ſubject in this ſhort* Preface, *which is deſign'd only to let the World ſee (thoſe eſpecially who are deluded by the Zealous Pretences of this* Devil *of a* Saint, *to an Extraordinary and Exalted ſort of Devotion) what dreadful* Hereſies *and* Blaſphemies *are Couched under her* Phariſaical *ſhew of* Piety. Far be it from thee, Lord (*ſays ſhe*) *with* Peter, *Mat.* XVI. 22. this (*of* Sufferings *and* Death) ſhall not be unto thee. *And we may thence juſtly Reply to her, as* Chriſt *to* Peter, Get thee behind me Satan, thou

art an offence unto me: For thou ſavoureſt not the things that be of God, but thoſe that be of Men. Chriſt *ſaid* (John XII. 23.) *ſpeaking of His* Paſſion, The hour is come that the Son of Man ſhou'd be Glorify'd. *But ſays* Bourignon, *all* theſe things are Repugnant to his Glory. *It is written* (Luke XXIII. 46. That it Behoved Chriſt to ſuffer: *and* ver. 26. *That He* ought to have ſuffered theſe things. *And* Matth. XXVI. 39. *and* 54. *That it was not* Poſſible *the* Cup, *of His* Sufferings, *ſhou'd* paſs from him. *And*, that thus it Muſt be, *in order to the* Redemption *of* man. *But* Bourignon *ſays*, *That* there was no need of his becoming man to Redeem us. *Much leſs of his* Suffering. *What Account then does she give of his* Suffering? *She ſays*, *that was only* by Accident. *And contrary to the Deſign of His becom-*

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ing man. *He* became man (*ſays she* p. 140.) not that he might ſuffer or Die, which he wou'd needs do by Accident, for the Inſtruction of men and their Relief. *And p.* 142. *That His* coming in Reproach, is, as it were the *accident* of the ſaid Deſigns, *i. e. of His* Incarnation. *And that but for the* ſo great Extremity of Evil, *Chriſt* wou'd not have come till the end of the World, to Judge and Condemn men; *not to* ſave them, *or* ſuffer *for them.* No, *ſays she*, he wou'd have come in the Glory of His Majeſty, with all his Angels; not in Contempt and Sufferings: He wou'd have come to Reign, not to undergo an Infamous Death. So *that* God's *deſigns were hereby prevented*! *And* Chriſt *ſuffer'd otherwiſe than he* Intended! *Meerly by* Accident! *See what horrid and ſenſeleſs* Blaſphemy *is here*! *Theſe*

Inſpirations *came from the* Devil; *or otherwiſe all the* Scriptures *are Falſe.* Chriſt *ſays* (John XII. 27.) For this Cauſe came I unto this Hour, *i. e. of His ſuffering* Death. *And he is call'd,* The Lamb ſlain from the *Foundation* of the *World,* Rev. xiii. 8. *i. e. Decreed to be ſlain, yet* Bourignon *ſays, That it was not His* Intention, *only it fell out by* Accident; *and that* the deſign'd end of His Incarnation, was not Suffering and Death. *For which you have heard her* firſt *Reaſon. The* ſecond *is, p.* 141. *That* ſo many Holy Prophets, who have foretold the coming of Jeſus in the Flesh, did not ſpeak of His Coming to ſuffer. *She has told us before that ſhe had never read the* Scriptures; *and now ſhe gives a ſubſtantial Proof of it: And that that* Spirit *which ſhe ſaid gave her the Perfect Underſtanding of All the* Scripture, *without Reading of it,*

was

was no other than the Devil; *who has hid from her all the whole Oeconomy of the* Redemption *of* man, *by the* Death *and* Sufferings *of* Christ. *Which are particularly* Prophesy'd *of in the* 53*d* Chapt. *of* Isaiah; *and many other places, even by* All *the* Prophets *Acts* 3. 18 God before had shewed by the Mouth of All his Prophets, that Christ should suffer. *And* Luke XXVI. 44, 45, 46. He opened their Understanding that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to Suffer. *And Mat.* XXVI. 54. *speaking of his Rescuing himself from his sufferings;* But how then *(says he)* shall the Scriptures be fulfilled, that thus it Must be? *Let this suffice to shew the* Dark, Ignorant, *and* Deluded **Enthusiasm** *of this Celebrated* Maid; *and to open the Eyes of her much Deceiv'd Admirers.*

mirers. Compare what I have Quoted from her, of her throwing off the Satisfaction *of* Christ; *and the* Merit *of his outward* death *and* sufferings *with what I have shewn, in this Book, of the* Quakers, *who dispute in the like manner, against these; and place the* Merit *and* Satisfaction *in the* Allegorical Sufferings, *and* Blood *of* their Light within, *inwardly* shed, *&c.*

VI. *With them likewise she joins, in the Design of Leading men from the use of the* Holy Scriptures, *to trust to the inward Guidance of the same* Spirit (*as she and they say*) *which gave forth the* Scriptures; *and therefore, which needs not the help of the* Scriptures. *That they leave only for young beginners, who have not yet sufficiently* Experienc'd *the Leadings of the* Spirit. *She says, p.* 132. I have read sometimes Transiently the New Testament, having obtain'd

tain'd Permiſſion of a certain Biſhop, but as ſoon as I began to read, I perceiv'd in what I read, all my Sentiments explain'd, ſo that if I were to write the Sentiments which I carry within me, I ſhou'd compoſe a Book like that of the New Teſtament—And it ſeeming to me that it wou'd be uſeleſs to read what I did ſo ſenſibly poſſeſs, *I* left off to Read. *And p.* 133. I know I cannot but ſpeak the Truth; and alſo they who do not follow it, do reſiſt it: *This is like the* Quakers *Equalling their own* Writings *to the* Holy Scriptures: *and Condemning all ſuch of* Blaſphemy, *and Oppoſers of* God, *who reſiſt what they Teach.*

VII. *But I will not Anticipate the more thorough Examination of* Mrs. Bourignon, *which I have given the Reader ground to expect; only I have, in ſome things, compar'd her, and her Fol-*

Followers with the Quakers, *as* Fellow-Enthusiasts: *and the one stands not upon better ground than the other. Let me but name two or three things more. And I will but name them. You will see hereafter, p.* 14. *how* G. Fox *says, That* Christ is not distinct from his Saints. *That* Christ is the Elect, *&c. Agreeable is Mis.* Bourignons *Notion of the* Church, *p.* 45. Jesus Christ (*says she*) and his Church are the same thing. As Jesus Christ is no other but the Word of God, even so the Church is no other but the same Word. *And p.* 53. In short (*says she*) the Church is God Himself, who cannot Fail or Err. *Upon this account she takes the Name of the* Church *to* her self, *and her* Followers: *And, as such, aspires to* Infallibility, *&c. as the* Quakers, *upon the same pretence, have done. And, like them she sets up for* Prophecy *too,*

too, and just as unluckily, to see them prove False. *She tells* Monsr. de Cort. *p.* 144. You may indeed live till then, Sir, (*i. e. to* Christ's coming in the Clouds, when all the World shall see him) *but she adds cautiously*, If God please. *But she is more positive p.* 17. Believe me, Sir (*says she*) there is nothing more true (*i.e. than that the Judgment was near at hand*) we actually live in the last Times; and the Judgment is so near, that before *Three Years* I believe you will see the effects of it. *I will take leave of this Lady at Present, with shewing the* Turks Paradise *she expects in* Heaven, *p.* 168. *Literal* Eating *and* Drinking *in the* Kingdom *of* Heaven. And *p.* 169. *This* Virgin *wou'd have* Human Propagation *likewise there.* Yes Sir (*says she to* Monsr. de Cort, *who ask'd her the Question*) there will be Propagation Eternally

nally, it will be produced more leiſurely than in this World--That Kingdom being of Eternal duration, will give time and leaſure to Propagate ſtayedly, &c: *Her Contempt of* human Learning, *and denying it even to* Chriſt; *Repetition of* Baptiſm; *and* Anti-Chriſt's *being already born of the* Devil, *and other* Wild *and Extravagant Notions, I leave to him, who will, for the undeceiving of thoſe who are deluded by her* Witch-Craft, *take more more Pains in this matter; and likewiſe conſider with her, her* Mad Diſciple Monſ. Poiret, *who ſpeaking of her to two Gentlemen (of my acquaintance) ſaid to them in theſe words,* Tam certus ſum illam Virginem, Inſpiratam eſſe quam deum exiſtere. That he was as ſure, that that Virgin was Inſpir'd as that God had a Being. *He writes againſt* God's Fore-Knowledge; *and ſays, that*

that God knows not what sin is, tho' He forbids it. But I will now begin with him. The Man was actually Craz'd, *and is still so Reputed in the Countrey where he lives; Yet some here are taken with his books, who can swallow any* Poison, *under the Disguise of* Religion.

VIII. *I have spent this* Preface *upon the* Enthusiasm *of Mrs.* Bourignon, *to give warning of the danger of it, and by comparing it with the* Rise *and* Growth *of the* Quakers, *to Excite the* Watch-men *of our* Religion *not to neglect such small beginnings.* G. Fox *was much more Inconsiderable than* Antonia Bourignon; *and got none, at the beginning, to follow him, but from among the* Poor *and most* Ignorant *of the* Herd; *who have since swell'd to a* Rich, *a* Numerous, *and a* Potent *People, over-spreading these* Three Nations; *and stocking whole*

Plan-

Plantations *Abroad: and their* Suckers *have taken* Root *both in* Holland *and* Germany.

On the other hand, ſome Men of Senſe *and* Learning *have already been carry'd away with the* Deluſions *of* Bourignon: De Cort, *and* Poiret *have wrote in her Defence Abroad; and ſome at Home (whom I am not willing to name) have been at the Pains to Tranſlate ſome of her Works into* Engliſh: *and they have already Deceiv'd not a few. Therefore it is high time to look to it. The* Quakers *have grown by being Neglected and Deſpis'd. Let us Remember, that the* Enemy *ſows his* Tares *while the* Husband-men *ſleep. And we have ſeen Examples, where a* Hand-breath *of* Error *has ſoon darkened the* whole Heaven. *The* Blood *of* Souls *is* Precious; *and will be Required from the* Watchmen, *if they blow not the* Trumpet *in time.*

En-

Enthusiasm *has been the Root of the greatest Evils that have befallen the* Church. *From this arose the* Popish Legends *of their* Saints; *which have almost Overthrown the Belief of the Real* Miracles *of* Christ *and His* Apostles. *And from hence our several sorts of* Dissenters *took their* Rise, *till they were once* Settl'd *and* Established: *And then wore off from it by Degrees; because it wou'd unsettle* Themselves. *It is a perfect Opposition to all* Rule *or* Government: *And there can be no* Order *kept where it is admitted.*

I wou'd not be mis-understood, as if by speaking against Enthusiasm *I meant to destroy* Devotion, *or even the greatest* Flights *and* Extasies *of it: No, let these Rise as high as they can. The* Higher *the* Better! *while we keep within the Rule of* Scripture; *and are content to let all our Notions be Try'd and Judg'd by that. But if we*

Preferr our own Imaginations, *or Equal them to the* Holy Scriptures *of* God *(as* Fox *and* Bourignon *did) and think them as much the* Inſpiration *of* God, *as what was Dictated, as ſuch, to the Holy* Prophets *and* Apoſtles, *this is* Enthuſiaſm: *The* Enthuſiaſm *againſt which I contend. For I have ſufficiently* Diſtinguiſhed *and* Guarded *(in Sect.* XXII.*) the* Divine *from the* Diabolical Enthuſiaſm. *And tho' they appear ſometimes ſo very like one another, that even* Sober *and* Learned Men *do miſtake the one for the other, and cannot diſcover* Satan *through his* Diſguiſe *of* Light; *yet there are ſome* Marks, *which, if we look Diligently, will plainly enough ſhew whence ſuch* Inſpirations *come.*

I. *As* Firſt, *Thoſe which come from* God, *fill us with* Humility, *and diſcover to us our own* Weakneſs *and* Un-

Unworthineſs; *And withal, a great* Charity *for others; being more apt to have a good Opinion of them, than of our ſelves; as knowing our own* Infirmities *more than thoſe of others, as the* Apoſtle *ſpeaks* (Phil. 2. 3.) In lowlineſs of Mind, let each Eſteem other better than Themſelves. *Thus the* Great Apoſtle *was ſo far from Magnifying Himſelf, notwithſtanding of his* great Revelations, *which were given to him, being* Caught up to the third Heaven, and heard unſpeakable Words; *Yet would not* Glory, *but in his* Infirmities, 2 *Cor.* xii. *and in* great Humility *of* Soul *owns himſelf as the* Chief of Sinners, 1 *Tim.* 1. 15. *But, on the other hand, thoſe* Inſpirations *which come from the* Devil, *fill us with* Spiritual Pride, *thinking* our own Attainments *to be beyond thoſe of* other Men: *And that we* are nearer *to God than they.*

We thank God, *with the proud* Pharisee, Luk. xviii. 11. that we are not as other Men are. *Hence we* Despise *others, and are apt to* Censure *them even unto* Hell. *To which the* Quakers *and* Bourignon *have* Damn'd *All but Themselves* (*See hereafter*, Sect. XVI.) *And, at the same time, Advance Themselves* Equal *to the Holy* Prophets *and* Apostles; *nay, to* God *Himself*, *See* Section III. *This is a sure* Mark *whereby to Discover the* Inspirations *of the* Devil; *and so Distinguish them from those which come from the* Holy Spirit *of* God. *The* Spirit *of* Pride *can Act* Humility *the worst of any other* Grace. *Can put on Great shew of* Devotion, *and Possess the* Imagination *with even* Rapturous Flights, *and thence* Fire *the* Heart *with a mighty* Zeal, *if it were to* Give all their Goods to Feed the Poor, and their very bo-

dies

dies to be Burned. *But you will find no* Charity *there*! *no* Humility! *no* Kind Thoughts, *and* Favourable Allowances *to others*! *no* Mean Opinion *of* Themselves! Charity believeth all things, *that are Good, or can be well Construd of another.* Beareth all things, *that others do, with a* Condescension *and* Love *insuperable, which* overcometh Evil *with* Good. *These are* Vertues *too* Divine *for the* Devil *to Imitate. Or when he does, it is with so Ill a Grace, so contrary to Him, that He cannot conceal such an* Awkardness, *a* Loathness, *an un-natural* Force *upon Himself, as discovers it self to any Discerning Eye.*

II. *Another sure* Mark *of His Inspirations, is, when under the* Sheeps-Cloathing *of* Devotion *and* Piety, *any* Heresie *is Instill'd contrary to the* Truth *of the* Gospel. *Of which*

I have given some Instances in Bourignon, *and more (but ther are not more, or more Gross) in the* Quakers.

III. *A third* Mark *I give* (*and then I have done*) *which is that St.* Paul *Insists so much upon, to Cure the great* Schism *in the Church of* Corinth; *occasion'd by the* Pride *of some, upon whom* (*in that Plentiful Effusion of the* Spirit, *at the first Beginning of the* Gospel) *several* Miraculous Gifts *had been Bestowed, as of* Languages, Healing, *&c. upon which they grew so* Vain, *as to Refuse Subjection to their* Superiors *in the* Church; *and to set up for Themselves, drawing many after them, into an open and flagrant* Schism. *Against these St.* Paul *argues with Admirable* Eloquence *and Force of* Reason, *in the* xii. Chap. *of his First* Epistle *to these* Corinthians, *where from a Parallel of the* Unity *of the* Body

Body, *and* Harmony *of the* Members *he shewes, That the* highest Spiritual Gifts, *if they were made use of to cause a* Schism in the Church, *lose all* their Vertue, *and become* Hurtfull *and* Pernicious *to those who had them. And thence makes his Inference in the* 13 Chap. *That the greatest* Gifts *that could be imagin'd, tho* To speak with the Tongue of Men and Angels, to understand all Mysteries, and all Knowledge, and Faith, even to remove Mountains; *Nay, such a* Zeal *as to* Give all our Goods to the Poor; and our Bodies to be Burned *for our* Religion: *That all this wou'd signifie nothing to us, if we keep not in the* Unity *of the* Body, *which is the* Church, *if we have not that* Concern *for the* Unity *of the* Body, (*which the* Apostle *justly calls by the name of* Charity, *i. e.* Love *to the* Body) *as to be*

Content

Content with our Station as Members, *tho' never so Eminent, as an* Eye, *or a* Hand, *without making a* Schism *in the* Body, *by withdrawing our due Subjection to the* Head, *our* Spiritual Governours, *who are the* Principles *of* Unity *in the* Body, *next and Immediately under* Christ, *the only* Supreme *and* Universal Bishop *and* Head *of His* Church. *Whom every* Bishop, *in his own Church, does* Immediately *Represent. And therefore, as St.* Ignatius *oftentimes urges it, whoever does not keep* outward Communion *with his* Bishop, *the* Visible *Head, does thereby Forfeit his* inward Communion *with* Christ, *the now* Invisible *to us, and only* Supreme *Head. This* Schism, *which some of these* Spiritually-gifted *Men had made from their Respective* Bishops, *and which then began to spread in the* Church, *was the occa-*

sion

ſion of St. Ignatius (*who was* Contemporary *with the* Apoſtles) *his Inſiſting ſo* Largely, *and ſo* Earneſtly *in his Epiſtles to the ſeveral* Churches, *upon the Due and Neceſſary* Obedience *of All, as well the* Presbyters *and* Deacons, *as the* Laity *to their Reſpective* Biſhops, *as to* Chriſt *Himſelf, whoſe Perſon they did Repreſent. The ſame is Inſiſted upon in the* Epiſtles *of St.* Clement, *to the ſame* Corinthians, *upon the ſame occaſion of their* Schiſm; *as* St. Paul *wrote to them, wherein he ſhews them, at large, that all Proceeded from their* Pride *in their own* Gifts: *And how little Reaſon this was for them to make a* Schiſm *in the* Church.

And now, Reader, ſtay and Admire! That if even Miraculous-Gifts, *were not a ſufficient Pretence, for any to Advance himſelf above his* Biſhop, *or withdraw from under his* Government: *Yet, in our Days, we have*

have seen Men Rebel *against them, and break the* Unity *of the* Church, *upon Pretence of being* Gifted-Men, *tho' Masters of no more* Sense *than their Neighbours, only from a* Fiery Zeal, *and* Volubity *of* Cant! *Whereas, were their* Gifts *even what they* Pretend, *and much* Greater, *yet by the Sentence of St.* Paul, St. Clement, whose Name is in the Book of Life, *Phil.* vi. 3. St. Ignatius, *and all the* Holy Fathers, *this were no Excuse at all for them to withdraw their* Obedience *to their Lawful* Bishops; *much less to set up in* Opposition *to* Them; *and Tear the* Body *of the* Church *by* Schism.

It is hereafter observed, That the Holy Prophets *sent from* God *to Reprove the* Wickedness *of the* Priests, *as well as* People *of the* Jews; *yet set not up opposite* Altars *to the* Altars *of those* Wicked Priests, *nor Invaded their* Office.

So

So that were our Dissenters *such* Prophets *as they call themselves, yet this wou'd give them no Authority to set up* Opposite Altars *to their* Bishops.

Corruptions in the Church *are better Amended, by living in the* Communion *of the* Church; *and* There, *by* Exhorting, Admonishing, *and shewing* Good Example, *to* Reclaim: *Than by open* Desertion, *to set up* Opposite Factions, *which Heightens the* Animosities, *Embitters the* Spirits, *Renders them* Deaf *to one anothers* Advices; *and oft poceeds to* Blood *and* Slaughter; *which lays waste whole* Kingdoms; *and gives the* Enemy *the greatest Opportunity to sow his* Tares *in the* Heat *and* Confusion *of* Schism *and* Rebellion: *Which we sadly Expeienc'd in the late Bloody* Revolution *of* Forty One: *Wherein (besides the* Murther *of the* King,

De-

Deſtruction of many Noble Families; *the* Havock *and* Deſolation *of* Three *Flouriſhing* Kingdoms) *there Aroſe Thirty or Forty different and oppoſite* Sects *and* Hereſies, *more Abhorrent to the* Presbyterians (*who Begat them, and began that* Rebellion) *than* Epiſcopacy *it ſelf, againſt which they firſt took Arms. Theſe, like the* Spawn *of the* Viper, *Eat into the Bowels of their* Mother, *and deſtroyed Her, who gave them Birth. So much did the* Remedy *prove worſe to her than the* Diſeaſe! *I wiſh that* They, *that* We, *that* All *may take warning. That, inſtead of* wild Enthuſiaſm, *we may come to learn the* Sobriety *of* Religion: *In which let us* Heighten *our* Zeal *and* Divine Enthuſiaſm, *to Adhere ſtrictly to the* Reveal'd Rule *of* Scripture. *To have a Flaming* Charity *for the Good of the* Body, *and the* Unity *of the* Church

Church. *That our* Enthuſiaſm *may tend to* Heal, *and not to* Divide. *To Advance the* Glory *of* God, *and to* Humble *our ſelves, in our own Conceits. That we may be willing Chearfully to* ſubmit *our ſelves to our* Superiors *both in* Church *and* State. *And not be ſo apt to* Judge *others, as to* Cenſure *our ſelves. And then, tho' we had different Opinions, yet we ſhou'd have no* Schiſm. *We ſhould live together as* Members *of the ſame* Body, *that tho' one were more* Honourable *or* Uſeful *than another, yet there wou'd be no* Strife, *no* Emulation, *but which ſhou'd Exceed moſt in mutual Good Offices, and Care for the whole; ſuch a* Heaven *we ſhou'd ſee, if we had no* Schiſm: *And we had had no* Schiſm *but for* Enthuſiaſm: *And there is no* Enthuſiaſm, *where there is not* Pride: *Which being Dreſs'd in the Garb and Guiſe of* Humility, *is Literally the* Devil

Devil *Transform'd into an* Angel of Light, *and then He is moſt a* Devil, *becauſe he can moſt* Deceive. *This is* The Snake in the Graſs, *which I have Endeavour'd to diſcover: Pray* God *Accept my Labours, and make them uſeful to my Brethren.*

An

An Account *of the* Second Edition.

IN the First *Edition*, the *Preface* was an *Eye-Sore*, becauſe of its *Length*, unproportionable to the *Book*. But there was a greater Fault than that, for many things in the *Preface* did belong to the *Heads* which were in the *Book*; but coming to my knowledge, after the *Book* was *Printed*, by my further Peruſal of the *Quakers Writings*, I put them into the *Preface*, which was wrote Laſt, whereby the *Proofs* lye at a diſtance from one another, and loſe much of their Force, which I have Mended in this *Second Edition*: And have melted the *Preface* into the *Book*; and digeſted the whole into a better Order than it was before.

I have likewiſe made ſeveral *Additions*: which will render this, in a manner, a New Work; with ſome notice taken *obiter* of *George Whitehead*'s Anſwer.

I know that an Excuſe is thought by by ſome more Incumbent, for making any

any *Alterations* or *Additions* in a *New Edition*. Or, at leaſt, for not putting all the *Additions* by themſelves; that thoſe who have the *Firſt Edition* may ſupply themſelves, without Buying the Book a new. But this not being an *Addition* to the *Building*, but Pulling down the whole, and Rearing it in a new Form, that cou'd not be obſerv'd. And ſome may have the Curioſity to compare Both together, and paſs their Judgment upon the Skill of the Architect: For few *Models* pleaſe *All*. However, in ſure *Thorny Rugged* Grounds as the *Quaker-Writings* (whoſe Senſe it is harder to find out, than to Confute) it may be Excus'd, if, upon the ſecond *Reviſe* I find ſome *Weeds* that I had Paſs'd before. And it may be thought I have Learn'd the Language a little more perfectly: For really to underſtand the *Quaker-Cant*, is Learning a new *Language*; they take not Words in the *Common-Meaning*, but have a *Secret Senſe* of their own; and a little time will not make a *Stranger* Maſter of it. Upon the whole, I have done as well I can. And let the Reader be as Favourable as he can.

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An

John Audland's *Blasphemous Letter to* George Fox, *Spelt and Pointed according to the Original, which is Refer'd to, and partly Quoted* Sect. VIII. P. 115.

Deare and prefious one in whome my life is bound up and my ſtrenth in thee ſtands, by thy breathings I am nuriſhed and refreſhed: and by thee my ſtrenth is renewed: bleſſed art thow forEver more: and bleſed are all they that Enjoy thee: life and ſtrenth comes from thee holy one: and thow art the bleſſed of the lord for Ever more, dear dear reach unto mee, that I may be ſtrenthened, to ſtand in the mighty power and dread of the lord, for the ſarviſſe is very great, my travell and burthen was never, ſoe as now ſince I ſaw thee: but dayly doe I find thy Preſence with me, which doth exceedingly Preſerve mee; for I cannot reane but in thy preſence and power: pray for me that I may ſtand in thy dread for Ever more: deare my deare brother *John Cam* hath been Exceeding ſicke and he is very weake I can ſay little of his recovery as yet his wife is with him ſhe is deare and precioufly keept; their deare love is to thee, oh reach through all in thy mighty power to him this bearer can declare to thee

of

of the work this way : *Jo : Willkinſon* and *Jo : Storey* is heare, their love is dearly to thee : deare harte there is one thinge that lies upon mee : I ſhall lay it before thee : as tuching thy comeing into *Wiltſhire* : I was there at Juſtice *Stoks* houſe: and his famaley is all prety loveing and convinced : and he is a ſober wiſe man and there is honeſty in him which will ſtand : and there is a pretey people that way : it hath laid Exceeddingly upon me theſe 3 dayes of thy beeing at that place : I know not ſuch another place in all the Counterey ; for thee : dear : I was much wounded to know that thow was in ſuch a rude place and ſuffers ſoe amongſt them ; and this was I moved to lay before thee : and great is my dilere that it may be ſoe ; the Place is about 20 miles from *breſtol* in *wiltſhire* one mile from *chipenam* a markete towne Juſtice : *ſtocks* houſe, *Jo* : *Cam* tould me that the Juſtice he was with was a very Loving and prety man : this bearer was there he can declare to thee more : but oh that thou weare but at that place I mention: it is free and ſuteable for friends coming to thee : it lies much upon mee : and if thow find moveings ſtrike over thither I ſhall ſay no more of it : the worke is great heare away pray for us all that in thy Power we may abide for Evermore : I am thyne begoten and nuriſhed by thee and in thy Power am I preſerved glory unto thee holy one for Ever:

John Audland.

THE SNAKE *in the Grass*, &c.

AN INTRODUCTION,

Shewing the design of the following Work: With a just Comparison 'twixt the *Quakers* and *Muggletonians*.

THE Controversie with the *Quaker Dissenters*, has not been pursu'd by the *Church* of *England* with the like Zeal and Pains as those against the *Presbyterians*, *Independents*, and other *Dissenters*; because the *Quakers* were not so Considerable, either for their *Learning*, or for their influence upon the Publick *Revolutions*, which the others caus'd both in *Church* and *State*.

But their Numbers (increas'd by being neglected) are now become *Formidable*; chiefly for the many *Souls* Seduc'd by them; they not only swarm over these Three Nations, but they Stock our Plantations abroad.

It is wholly for the love of *Souls* that I have enter'd into this Controverſie. And therefore, to do Right to All, I have made a Diſtinction between them, in the very *Title*.

I name many of their *Principal Leaders*: becauſe I have great Charity for the generality of the Ignorant ſort of them, ſome of whom I know to be very *Honeſt* and *Well-meaning* Men, and *Devout* in their way, and who ſuſpect nothing of the *Depth* of that *Myſtery of Iniquity*, wherein they are *Blindly*, and *Implicitly* led. And therefore it is chiefly for the ſake of theſe that I detect the Errors of their *Leaders* and *Miniſters*, that they may, now at length, if it be the Will of God, recover themſelves out of the Snares of the Devil, wherein they are taken Captive by him at his will.

Secondly, I name the *Subtilty* of theſe *Rabbies* of the *Quakers*: For, tho' they are generally thought the moſt *Ignorant* and *Contemptible* Sect amongſt all our *Diſſenters*; and therefore are moſt neglected by us; yet ſince I have perus'd their Books, and Convers'd with ſome of them, I have much alter'd my Opinion as to that.

I find them to Inherit the *Hypocriſie* as well as *Hereſie* of the *Arians* and *Socinians*, who were the moſt *Subtile* and hardeſt to be Detected, of any of the *Chriſtian Hereticks*. And the *Quakers* do defend themſelves with the ſame *Diſtinctions*, and even add to their Arts, as you ſhall ſee.

But they are now at a very hard Lock. For many of them have really gone off from that height of *Blaſphemy* and *Madneſs* which

was

was Profeſs'd among them at their firſt ſetting up, in the Year 1650. and ſo continu'd till after the Reſtauration *Anno* 1660. ſince which time they have been coming off by degrees; eſpecially of late, ſome of them have made nearer Advances towards Chriſtianity than ever before: And among them the Ingenious Mr. *Penn* has of late refin'd ſome of their groſs Notions, and brought them into ſome Form, has made them ſpeak *Senſe* and *Engliſh*, of both which *George Fox* (their Firſt and Great Apoſtle) was totally Ignorant, as you will ſee in the few Quotations, which I have Tranſcrib'd out of his *Great Myſtery* in his own words. But ſo wretched is their State, that tho' they have in a great meaſure, Reform'd from the Errors of the Primitive *Quakers*, yet they will not own this; becauſe, as they think, it wou'd Reflect upon their whole Profeſſion, as indeed it does, and Argues that their Doctrine was Erroneous from the Biginning; and their Pretence Falſe and Impious, upon which they firſt left the *Church*, and run into *Schiſm*: Therefore they endeavour, all they can, to make it appear that their Doctrine was Uniform from the Beginning, and that there has been no Alteration; and therefore they take upon them to defend all the Writings of *George Fox*, and others of the firſt *Quakers*, and turn and wind them, to make them (but it is impoſſible) agree with what they Teach now at this day.

On the contrary, they have, by these Arts brought back their *New Reformation* to the *Old Standard*; and while they wou'd *Reconcile*, they, in effect, *Justifie* and still *Maintain* their first *Blasphemous* Pretences; only have Dress'd and Couch'd them more *Craftily*, which is more *Wickedly*.

Therefore to rid them out of their Difficulty, I wou'd persuade them, openly and above-board to Renounce *George Fox* and their *first Reformers*, and all their *Blasphemous* and *Heretical Doctrine*.

Which whoever refuses to do, must be concluded to remain still in that *Root of Bitterness, and Bond of Iniquity*.

For this Reason I have taken my Rise from the Writings of *George Fox*, and others of their *Scribes*; and shewn the little pretty Distinctions, which the *Modern Quakers* make use of, to Cover, Palliate, and Reconcile those *Doctrines of Devils* at first taught by them.

And I hope, I have perform'd thus much, That our *present Quakers* must either plainly Renounce *George Fox*, and other their *Original Rabbi's*; or otherwise that they are not to be believ'd in that fair Face which they, at present, wou'd put upon their *Doctrine*.

There is nothing so *Monstrous* or so *Senseless* for which excuses may not be made, and some seemingly plausible meaning put upon the grossest Absurdities.

No *Quakers* in the World do Defend themselves with greater vehemence, and self-assurance, than the *Muggletonians* do.

And

And they go (as the *Quakers* do) upon the Pretence of an *Infallible* Inſpiration of the *Spirit of God*, or the *Light within*; and are as poſitive as any *Quaker* of them all.

And, I muſt ſay it, they give the ſame Proof for their *Extraordinary* Inſpiration, as the *Quakers* do, that is, none at all, but their own Confident averring of it.

Mr. *Penn*, in his *Winding-Sheet*, *P. 6.* calls Muggleton the *Sorceror of our Days*.

Now I wou'd beſeech Mr. *Penn* (who has more Wit than all the reſt of his Party) to let us know what Ground he had for leaving the *Church* of *England* more than *Muggleton*? Or, than others of the *Separate Quakers* have for leaving of him, and his Party?

Or why we ſhou'd truſt the *Light* within *Him*, or *George Fox*, rather than the *Light* within *Lodowick Muggleton*?

Has *Lodowick* wrought no *Miracles* to prove his Miſſion? No more have *George Fox* or *William Penn*.

Are they very ſure that they are in the Right? So is he. Are they *Schiſmaticks*? So is he. Are they above *Ordinances*? Have they thrown off the *Sacraments*? *Muggleton* has done more: He has diſcarded *Preaching* and *Praying* too: For theſe are *Ordinances*. Is *He* againſt diſtinct *Perſons* in the Godhead? So are *They*. Is *He* againſt all *Creeds*? So are *They*. Does *He* deny all *Church-Authority*? So do *They*. Yet does *He* require the moſt Abſolute Submiſſion to what *Himſelf* teaches? So do *They*. Does *He* make a *Dead Letter* of the

Holy Scriptures, and Resolve all into his own Private Spirit? So do *They*. Do's *He* Damn all the World; and all since the *Apostles?* So do *They*. All which will be shewn at large in what follows. These are *Twin-Enthusiasts*, both born in the Year 1650. (for then it was *Muggleton* says he got his Inspiration) and have proceeded since upon the same main Principle, tho' in some particulars, they have out-stript one another, and Persecute one another as if they were not Brethren: But tho', like *Sampson*'s Foxes, they draw two ways, their Tails are joyn'd with Fire-brands, to set the Church in a Flame.

It will be proper, in this place, once for all, to obviate a Prejudice, which some may take at a little *Raillery* I am forc'd to now and then, in Answer to such *senceless* Arguments and Pretences, as deserve no otherwise to be Confuted: For there are some things so very *Ridiculous*, that a *serious* Disputation against them wou'd appear no less *Ridiculous*.

SECT.

SECT. I.

Concerning the Quakers *Notion of the* Light within.

THis *Light* the Quakers say is, *That Light which Lighteth every Man that cometh into the World.* And therefore they say, that every Man in the World has it. They do not call it *Natural Reason* or *Conscience*, but a *Divine Light* sent in upon the *Conscience. It is not Conscience*, says *George Fox*, in his *Great Mystery*, p. 209. And thus far we will not Quarrel with them. For we doubt not, that there is an Influence from Above, as of the *Sun* upon all the *Earth*, so of the *Holy Spirit* of *God*, shining upon the *Consciences* of the most *Profligate*, at some times, till, by their repeated Provocations, they have banish'd that *Holy Spirit* from Hearts wholly polluted: And yet His Goodness does not refuse to visit them many wonderful ways, calling them both by His *Mercies* and *Judgments* to *Repentance*, while there is *Life* or *Hopes* left; insomuch, that whosoever *Perishes* will be *Self-Condemned*, and see the Cause of his Damnation to lie wholly at his own Door.

And this Notion of the *Light within*, as a *Ray* only, or *Illumination* from the *Holy Spirit*, the Ingenious Mr. *Penn* has let us see, in some

of his late Books, to draw us insensibly off the Scent of the *Quaker*-Notion of the *Light within*, which is advanc'd by their first Apostle *George Fox*, and the rest of his Herd. And that is, to make this their *Light within*, not only an *Inspiration* or *Illumination* sent from *God*, but to be it self the *Essential God* and *Christ*.

This *Light* or *Christ*, they suppose to be oppos'd or resisted in the *Hearts* of other Men, but to *Live* truly in *Themselves*. And from hence (O *Blasphemy* to repeat it!) they call their *Souls* a *Part* of *God*, of His *Being* and *Essence*; that they are *One Soul* with *God*; and therefore that their *Soul* is *Infinite*, and that *in its self*, without *Beginning* or *Ending*; and that *God* is not *distinct* from his *Saints*, as you will see in the *Pages* quoted in the *Margin*. But I shall have occasion to explain them more at large hereafter; therefore I set not down the *Quotations* now at large. This monstrous Notion of *The Light within*, is the Ground and *Foundation* of all their other *Errors* and *Blasphemies*; hence they assume the Name of *Christ* to themselves, and say, that it belongs to *Them*, to every *Member*, as well as to *Christ* the *Head*, as well as to that Man *Jesus*: They make themselves *Equal* with *God*, *Infallible*, and *Perfectly Sinless*, as *He* is. They laugh at us for confessing our selves to be *Sinners*, or praying to *God* for *Mercy*. *Alas*

G. *Fox's Gr. Mystery*, *p.* 29, 90, 91, 100, 207, 229, 273, 282.

poor

poor Souls ! (says Mr. *Penn* of the Church of *England*) *are you not at* **have Mercy upon us miserable Sinners, there is no Health in us,** *from Seven to Seventy*? And for this he upbraids the *Church of England* as opposers of *Perfection*.

In his Truth Exalted, *Reprinted* at London, 1671. p. 8, and 9.

Upon this account they *Reprobate* and *Damn* All the *Christian World*, from the Days of the *Apostles* to *G. Fox*. And since, All but *Themselves*. While, at the same time, they commit wild *Idolatry* to one another, *Worshipping* and *Adoring* one another, especially their great *Fox*, and other of their *Rabbies*, because of the *Light* or *Christ* or *God*, which they suppose to be in them; and upon that account, they bestow upon themselves the *Attributes* and *Titles* of *God* and *Christ*.

All these things I will shew in their Order. But first, let me Reason a little with them upon this Head of the *Light within*. For if *Every Man* has it (which they assert), then it is no Peculiarity to the *Quakers*. And yet upon pretence of this *Light* in *Themselves*, they advance *Themselves* above all the rest of Mankind; and *Damn* All but *Themselves*, as will be shewn.

Therefore their meaning must be, That none but the *Quakers* do follow this *Light*. Which they do suppose, but have yet given no proof of it, more than other *Enthusiasts*; that is, their own *saying so*, and being *very sure of it*.

How-

However, I would ask them this Question, *Whether a Man may leave that* **Light**, *without* **Knowing** *that he does so?*

If he may, then all the *Quakers* have left it for ought they *Know*.

If he cannot, then all who leave it, do it *Maliciously*. For I ask again, Whether a Man can *sin*, while he *follows* this *Light*? If he can, then that *Light* may lead him *wrong*, and so is not *Infallible*. But if he cannot *sin* while he *follows* this *Light*; and cannot leave the Light without *Knowing* of it (as in the first *Quære*) then can there be no sin of *Ignorance*. Which is contrary to the *Law*, for their Expiations were appointed for sins of *Ignorance*. And it is likewise contrary to the *Gospel*; for *Christ* tells of those who **Know not** *their Masters Will*. *They* **know not** *what they do*, said He of those who *Crucify'd* Him (*Luke* xxiii. 34.) *The time shall come* (said He to His Apostle, *John* xvi. 2.) *that whosoever killeth you, shall* **Think** *that he doth God service*. And it is said, 2 *Thess.* 2. 11. *That they should* **Believe** *a Lye*: *Christ* has foretold (*Mat.* vi. 23.) That the *Light* which is in some Men (that is, what they take to be *Light*) is *Darkness*. And if they be so mistaken, *How great is that Darkness?*

But there can be no such *Mistake*, as our *Saviour* supposes, if the *Light within* be *Infallible*; and that *every Man* has it; and that *no Man* can leave it, without *Knowing* of it.

Yet

Yet St. *Peter* says to the *Jews* who Crucify'd *Christ*, *I Wot that through* **Ignorance** *ye did it*; Acts 3. 17. And St. *Paul* says 1 *Cor.* 2. 8. *That had they* **Known** *it, they would not have Crucify'd the Lord of Glory.*

There is no doubt but these *Jews*, who Crucify'd *Christ*, and St. *Paul* too while he was a *Persecutor*, did *Think* that they follow'd their *Light within*. Therefore a Man may think himself in the Right, and be *Mistaken*, which will destroy all the *Quakers* certainty. Yes; a Man may *Think* so, and think very *strongly*. And yet all this may be no more than a *strong Delusion*.

It wou'd make one Merry (were there not too much of *Tragedy* in this Miserable and Destructive Error) to see what pains *G. Fox* takes to struggle from under this Objection.

He repeats the *Professors* Objection against him in these words. *The Apostle* (Paul) *thought to do many things against the Church, and thought he ought to do so, and the* Light within *did not inform his Conscience.* *Great Mystery*, p. 224.

To which *George* Replies in these words, *Did not Christ say that it was hard for him to kick against that that prickt him, and was not that within him that prickt him?*

Here is manifest Perverting of *Scripture*. For *Christ* did not say *that it was hard to kick against that that prickt him*, or that any thing *prickt him*. The words which *Christ* spoke were these, *It is hard for thee to kick against the Pricks*, Acts ix. 5. That is, against the *Power* of *Christ*; which wou'd

wou'd be too hard for him if he ſtrove againſt it; as a Man that kicks againſt *Pricks* or *Goads* of Iron, only hurts himſelf. But *G. F.* perverts the Text to make it bear this ſenſe, that the *Pricks* here mention'd, were nothing elſe but the *Pricks* of St. *Paul's* own *Conſcience*, or the *Light within* his *Conſcience*, as the *Quakers* love to ſpeak. But whether there was any thing of this in the Caſe of St. *Paul*, himſelf can beſt tell; who ſaid, *Acts* xxvi. 9. *I verily thought with my ſelf, that I ought to do many things contrary to the Name of Jeſus of Nazareth.* And Chap. xxii. 3, 4. That he was not only *fully perſuaded*, but *Zealous* in the *Perſecution* of the *Chriſtians*, *exceeding mad againſt them*, Chap. xxvi. 11. Had he then any *Pricks* of *Conſcience*, or of his *Light within* againſt the Lawfulneſs of that wherein he was *fully perſuaded*, and *Zealous?* Or cou'd he *think verily*, that he ought to do ſuch a thing, if he had had but any the leaſt *doubt* or *ſurmiſe* againſt the Lawfulneſs of it? It will be very hard, when all this is conſider'd, to make Senſe of the *Quaker* Notion of the *Light within*: Againſt which this Inſtance of St. *Paul* (among many others) ſtands as an irrefragable proof.

Beſides that they are in Great *Confuſion* and *Contradictions* amongſt themſelves, concerning their Notion of the *Light within*, denying and affirming backwards and forwards, as you may ſee in Mr. *Tho. Criſp*, his *Juſt and Lawful Tryal of the* Foxonian Quakers, *&c.* Printed, 1697. from *p.* 111. to 115.

And now I will go on to make good the Particulars of the above Charge.

SECT.

SECT. II.

of the Quakers *making their* Soul *of the same* Person *and* Substance *with* God.

THou *sayst* (says *G. Fox* to his Opponent, *Great Myst.* p. 247.) *Christ doth not Dwell in them* **Personally.** *Doth not* Christ *dwell in his Saints, as he is in the* **Person** *of the Father, the* **Substance** ? Hence he makes the Soul without *Beginning* or *Ending*, and *Infinite in it self.* His Opponent had granted him in these words, p. 90. *There is a kind of Infiniteness in the Soul; but it cannot be Infiniteness in it self.*

Against this *G. Fox* Disputes, and no *Kind of Infiniteness* will serve his turn, but *Infiniteness in himself*, which is the *Infiniteness* of *God* alone: For he only has his Infinity *in Himself*; his not being given by any other. *Is not the Soul* (says *G. F.*) *without Beginning*? *Hath this a Beginning or Ending*? *And is it not Infinite* **in it self,** *and more than all the World.*

Again, says he, p. 25. *Now consider what a Condition these call'd* Ministers *are in: They say, that which is a* Spiritual Substance, *is not* Infinite **in it self,** *but a* **Creature.** Here he will not let the *Soul* be a *Creature.* His proof is in the next words, *That which came out from the Creator, and is in the Hand of the Creator, which brings it up, and to the Creator again, That is Infinite* **in it self.** I do not meddle with his *Philosophy* (which is wretched) I only shew you his Opinion, that the

the *Soul* is not a *Creature*, but *Infinite*, and that *in it self*. Which is making of it *God* in the strictest terms. Will you have any more of it? He makes the *Soul* to become *one Soul* with *God*. *Christ* (says he, p. 91) *brings the Soul up into God, from whence it came, whereby they come to be* one Soul. And p. 229. *who are come up into the Bishop Christ, they are one* Soul.

It is horrid Blasphemy (said *Alexander Ros*) *to say* —— *The Soul is a part of God It is not horrid Blasphemy* (reply'd *G. Fox*, p. 273.) *to say the Soul is a part of God, for it came out of Him, and that which came out of Him, is of Him.* *Fox* does not say that the Soul came *from* God, that is, that God Created it: But that it came *of* God, as a *Part* of God, of his *Substance*, *Person*, and *Essence*. And p. 100. *Is not this of God's Being?* Says he. And he Disputes against this Position, *That there is not an* Essential *In-dwelling of the Divine Nature in God's People*; and *That God dwells not in the Saints by a* Personal *Union*. Or that Christ's *Person* is not in Man, *which is as much as to say* (replies *G. Fox* p. 248.) *as if we were not of his Flesh and Bones, and had not his Substance.*

Here the *Light within* is not only an *Illumination* or *Inspiration* from *Christ*, but the very *Person* of *Christ*, his *Substance*, his *Flesh* and *Bones*. And he says, p. 207. That *Christ is not Distinct from his Saints*. That *Christ is the Elect*. p. 88. That the *Light within is Christ*. p. 310. That *they who are of the Faith, are the Flesh of Christ, the Flesh of Him who Suffered.* But this will come under a following Head, there-

therefore, for the present we dismiss it. Only I will tell you before I go, Mr. *Penn*'s Excuse for G. *Fox* in all these particulars. He lays it upon *George*'s extreme *Ignorance*. That when he said the Soul was *Equal* with God, by *Equality* he meant only *Unity*. And that when he call'd the Soul *Infinite*, he did not mean *Infinite*, but *something that is* not Finite, or which comes to an End: And that when he said the *Soul* was *without Beginning*, and a *Part of God*, he did not mean the *Soul*, but the *Breath of God*, &c. He says that *George* observ'd no *nicety of Expression*, and finds great fault with those who *make ill use of his* Plain *and* Vulgar *Phrases*.

The Invalidity of John Faldo's *Vindication*, &c. 1673. p. 353.

An indifferent Man would rather have said *Ne sutor ultra crepidam*——That this *Fox* shou'd rather have kept to his Original Trade, than to set up for *Interpreting* the *Scripture* before he had learn'd to speak Sense, or write *English!*

A defect in which is a strange excuse for *Infallibility*.

But it is just with God thus to detect such *Wicked* and *Blasphemous* Pretences, to all who are not resolv'd to shut their Eyes.

For will any one believe that that *Spirit* which cou'd dictate an *Infallible* Knowledge of the *Scriptures*, and of all *Persons* and *Doings* (as *G. F.* &c. pretended) cou'd not have enabled these Men to speak *common sense*, or to understand plain *English* words!

But

But there is worſe than this. For when thoſe whom *G. F.* oppos'd, ſpoke *Properly*, and according to the true ſenſe of words, *G. F.* miſtaking them (as Mr. *Penn* wou'd have it) *Boldly* and *Impudently* accus'd them of *Error* and *Blaſphemy* for ſpeaking the *Truth*.

Now if *G. F.* neither underſtood the *words* he ſpoke himſelf, nor what others ſpoke ; what ſort of *Infallibility* was here! Will *Infallibility* charge others with *Error*, who ſpeak *Truth*, and expreſs it *Properly*, becauſe *Infallibility* wants *Senſe* to underſtand the true uſe of Words!

But the truth is, all this was a *Bewildring* of *G. F*'s. *poor underſtanding*, and not to be charg'd only (as Mr. *Penn*'s over-Charity do's) upon his *Plain and Vulgar Phraſes*. For in both the Inſtances of the *Soul*'s **Infinity** and **Equality** with God, the Diſtinctions were plainly given to *G. F.* what ſort of *Infinity* and *Equality* was allow'd to the *Soul*, and he expreſly diſputes againſt ſuch *Diſtinctions*, and rejects any *limited* Senſe of the *Soul*'s **Infinity** and **Equality** with *God*; but will have it *Infinite* **in it ſelf**, and no *Leſſer* kind of *Infiniteneſs*, which was allow'd him : And as to *Equality* with *God* (which comes after to be conſider'd) you will ſee plainly, that he wou'd not accept of being *Equal* to *God* in *Quality* (which was unreaſonably granted by his Opponent) but excepting againſt that Limitation, he aſſerts himſelf to be *Equal* to *God* not only in *Quality*, but in *Equality*, in *Equality it ſelf*, as his Diſciple *Howgil* enforces it.

And

And this must proceed (past help of Mr. *Penn*, and all the World) either from a most *Impious Blasphemy*, or such an immoderate degree of *Dullness*, and lack of *Understanding*, as cou'd hardly befall any thing in *Humane Shape*, much less, any one who pretended to *Divine Inspiration*, and proudly to *Decry* and *Damn* all the World since the *Apostles*:

SECT. III.

Of the Quakers *aspiring to an* Equality *with* God.

THis in effect is prov'd already. But more expressly, and in very terms.

1. *G. Fox*'s Adversary (*Gr. Myst.* p. 282.) yields to him, tho' very unreasonably, that we may be Perfect *as God* in *Quality*, but not in *Equality*. Against this *G. Fox* Disputes; and endeavours to prove that they (the *Quakers*) are Perfect *as God*, not only in *Quality*, but in *Equality*; for *Christ* (says he) *makes no Distinction in his words, but saith*, Be ye Perfect even as your Heavenly Father is——And, as he is, so are we, *and that which is Perfect as he is Perfect, is in* **Equality** *with the same.* And in his *Saul*'s *Errand*, p. 8. he saith, *He that hath the same Spirit that raised up* Jesus *from the Dead, is* **Equal** *with God.*

Great Mystery, p. 248.

He Accuses *Christopher Wade* because he deny'd *Equality* with the *Father*, and says, *All that have the Son and the Holy Ghost, have that which is* Equal *in Power and Glory with the Father*; and this is all the *Quakers* say they have.

The Renowned Francis Howgil, *is yet more Express in this* Blasphemy, *if more can be.* The first thing thy Dark Mind stumbles at (*says he to his Opponent* Edward Dodd) is, that some have said, that they that have the Spirit of God, are *Equal* with God. He that hath the Spirit of God, is in that which is *Equal* —— And he that is joyned to the Lord, is one Spirit, there is Unity, and the Unity stands in Equality it self. *Thus he, and lest you should think too little of the word* Equality, *he gives it you with an* Emphasis. **Equality it self** —— *But he seems to come into a calmer mood, a few lines after, and says,* There is Equality in Nature, tho not in Stature *but instead of bringing him off, this sets him deeper in the Mire. For,* first, *it is* Nonsence, *for whatever is Equal to God in* Nature, *must be so likewise in* Stature, *since his* Nature *is* Infinite. *And, for that Reason,* secondly, *making us Equal to God in* Nature, *is the highest* Equality, *it is indeed* **Equality it self.** *Which Expression* Howgil *repeats* twice *in the distance of* three *lines, that he might be sure of it.*

His works in Folio, Reprinted 1676. *Entituled,* The Dawnings of the Gospel-Day, p. 232.

For

For more Quotations of this sort, I refer the Reader to a Book of *Rob. Gordon*'s, Entituled, *Christianity Vindicated*, &c. Printed in *London A. D.* 1671. where p. 33. you have the following sayings of the *Quakers*, viz.

The Light, the Seed within, is Christ; then, I am he that speaketh; then Hosanna: *The Son is equal with the Father; I witness the Son in me, so I witness* Equality *with the Father: The Light in me is Christ, Christ is the Word by which the World was made; then, it was said of Christ, that he was in the World, and the World was made by him, and the World knew him not; so it may be said of this Prophet* G. F. as is said by *S. E.* in his Paper Entituled, *The Quakers Challenge*, p. 6. *Christ is the Way, the Truth, and the Life; Christ is in me, and must not he say where he is, I am the Way, the Truth, and the Life? He that hath the same Spirit that raised up Jesus from the Dead, is* Equal *with God: Jesus Christ the Mystery passed before, the same Spirit takes upon it the same seed, where it is manifested*; as it is mentioned in G. *Fox*'s Book Entituled, *Saul's Err and to Damascus* p. 7, 8.

2. Having thus shewen the Quotations of the *Quakers*, out of their *Printed Books*.

I will now farther prove my Charge, even in *Legal* Form against them by Evidence upon *Oath*, which you will find in a Book Printed 1653. Entituled, *A brief Relation of the Irreligion of the Northern Quakers*, &c. there p. 2. and 3. you have the Account how **George Fox** did *avow himself over and over to be* **Equal with God**: *being asked by* Dr. **Marshal**, *in the Presence*

fence of Mr. **Sawro,** *Coll.* **Tell** *and Coll.* **Wett,** *Justices of the Peace in the County of* Lancashire, *at a Private Sessions in the town of* Lancaster, *whether or no he was* Equal with God, *as he had before that time been heard to affirm: His Answer was this,* **I am Equal with God**

This Blasphemy *hath been attested upon* Oath, *by the aforesaid Dr.* Marshal, *and Mr.* Altam *School Master of* Lancaster, *before the Justices at the last Session held at* Appleby, *the* 8*th of* January 1652. *and before Judge* Puleston *at the Last Assizes held at* Lancaster, *the* 18*th of* March, 1652.

Thus that Account, which was Printed soon after the said *Assizes*: At the same *Assizes*, it was prov'd against this *Fox*, that he had avowed himself to be the *Christ*, *the Way*, *the Truth and the Life* (Witnessed by *George Bickett* and *Isaac Bourn*) That he was the *Judge of the World* (Witnesses, *George Bickett*, *Adam Sands*, *Nathaniel Atkinson*) yea the **Eternal** *Judge of the World* (George Bickett *Witness*;) and Mr. *Sawro*, a Justice of Peace, told the Judge, in the open Court, that he cou'd produce many more who con'd Witness that *G. Fox* had affirm'd himself to be the *Christ*, &c. But the Witnesses produc'd were thought sufficient at that time. In the above Account, p. 3. it is likewise Witnessed, that **James Naylor** affirm'd, *That he was as Holy*, *Just and Good*, *as God himself*; and that *James Milner in the County of* Lancashire, *profess'd himself to be* **God** *and* **Christ**: Witnesses, *Thomas Shaw*, *Gerard Shaw*, *George Inman.*

These

These Monstrous Blasphemies occasioned a Petition from the *Gentlemen* of that County, to the then *Council* of *State*. Which being short, I give you *Verbatim* as follows.

To the Right Honourable the Council of State. The Humble Petition of several Gentlemen, Justices of Peace, Ministers of the Gospel, and People, within the County of Lancaster, *whose Names are Subscribed.*

Sheweth,

That George Fox, *and* James Naylor *are Persons Disaffected to Religion, and the wholesom Laws of this Nation; and that since their coming into this Country, have Broach'd Opinions tending to the Destruction of the Relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Congregations to their Ministers, and of a People to their God: And have drawn much People after them: Many whereof (Men, Women, and little Children) at their Meetings are strangely wrought upon in their Bodies, and brought to Fall, Foam at the Mouth, Roar and Swell in their Bellies. And that some of them affirm themselves to be* Equal with God, *contrary to the late Act, as hath been attested at a late* Quarter-Sessions *holden at* Lancaster *in* October *last past; and since that time, acknowledged before many Witnesses; besides many Dangerous Opinions, and Damnable Heresies, as appears by a Schedule hereunto annexed, with the Names of the Witnesses Subscribed.*

May it therefore please your Honours, upon the Consideration of the Premises, to provide (as

your Wisdoms shall think fit) that some speedy course may be taken for the speedy suppressing of these Evils.

And your Petioners, &c.

The Schedule annexed was as follows.

1. **George Fox** *Profess'd and Avow'd, That he was Equal with God.*
2. *He Professe himself to be the Eternal Judge of the World.*
3. *He said that he was the Judge of the World.*
4. *He said, whosoever took a place in Scripture, and made a Sermon of it, and from it, was a* Conjurer, *and his Preaching was* Conjuration.
5. *He said that the Scripture was Carnal.*

James Milner, *a Follower of the said* **Fox**, *professeth himself to be* **God** *and* **Christ**; *and gives out Prophesies,*

1. *That the Day of Judgment shall be the* 15*th day of* November.
2. *That there shall never Judge sit at* Lancaster *again.*
3. *That he must ere long shake the Foundations of the Great Synagogue, meaning the Parliament.*

Leonard Fell *professeth that* Christ *had never any Body but His* Church.

Richard Huberthorn *wrote that* Christ *coming in the Flesh, was but a Figure.*

This was the *Schedule*. And G. *Fox* wrote an *Answer* to this *Petition*, and to every particular in the *Schedule*; which he Entituled, *Saul's Errand*

Errand to *Damascus* &c. Printed 1653. wherein he inserts the said *Petition* and *Schedule*, out of which I have Transcrib'd them.

And I have done it, *First* to give the Readers who are Strangers to the Proceedings of the *Quakers*, a clearer view of them.

Secondly, To Invite all that are Curious to Read that *Answer* of FOX's *Saul's Errand*, &c. because there is none can Imagine but that *Fox* having produc'd so particular a Charge of Gross and Abominable Blasphemies against himself, and Partners, did it on purpose, that he might the more exactly, and in terms most *Express* and *Plain*, Renounce and Disown them.

And every Reader will judge it Reasonable to conclude *Fox* and the *Foxonians* absolutely Guilty of every part of this Charge, which they refuse, in thi their *Vindication*, thus *Plainly* and *Expressly* to Disclaim: Or where they *Dodge*, and *Shift*, and will not give a *Direct* and *Categorical* Answer. Because no *Innocent* Person would desire to wave his Denial of so Foul an *Imputation* laid upon him: But, on the contrary, wou'd, with the greatest Earnestness, press to be Heard; and wou'd Purge himself, in the *Plainest* and *Fullest* Terms he cou'd devise; and wou'd believe that every one wou'd think him *Guilty*, wou'd give every one leave to believe him *Guilty*, if he gave any *Dubious*, or *Foreign* Answers. For who will not think him *Guilty*, who cannot be brought to Plead *not Guilty*?

But such is the Case of *Fox* in his *Saul's Errand*, above-mentioned; He does not *Plainly* deny the particulars Charg'd upon him, or his Followers, in the *Petition* and *Schedule*, which he Inserts. Nay, he downright owns, and justifies the greatest part of them. As their Preter-natural *Convulsions* and *Quakings*, *Foamings*, and *swellings of their Bellies*, which seiz'd them at their *Meetings*, even *little Children*, who cou'd not *Counterfeit*: and therefore was, no doubt, plain *Possession*; but whether of a *Divine* or *Diabolical* Spirit, will be hereafter consider'd. The matter of Fact *Fox* owns, p. 5. and Vindicates it by the *Ecstasies* Recorded of the *Holy Prophets* of Old. But none of these ever seiz'd *little Children*. But the *Lapland* Possessions have, in those who are given up to the Power of the *Devil*, of which there are frequent Examples, in our own Countries, besides these of the *Quakers*.

Fox likewise owns the Indictment laid in the *Schedule* against *James Milner*, and justifies him, tho' he cannot deny the Fact: *As for* James Milner (says he, p. 9.) *tho' his Mind did Run out from his Condition, and from minding that Light of God which is in him, whereby the World takes occasion to speak against the Truth, and many Friends stumble at it; yet there is a Pure Seed in him.*

This *Pure Seed* is what the *Quakers* mean by *the Light within* And which they make to be *God* and *Christ*: and therefore take the Name

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of *God* and *Christ* to themselves, because of *God*'s thus supposed Dwelling in them.

But by this Rule, every Man must be *God*, and *Equal* to, *God*, as well as a *Quaker*, because the *Quakers* say, that *This Light* is in *every Man that cometh into the World.*

But every Man does not follow this *Light.* No more did *James Milner*, or *James Naylor* before mentioned. And how shall we then know that *George Fox* did, or any other *Quaker*?

What is now become of their Pretence to a *sinless* Condition, and to *Perfection*, Equal even to the *Perfection* of God Himself!

Milner pretended to it. They *all* pretend to it. And they have it *all* alike.

SECT. IV.

The Quakers *Pretence to a* Sinless Perfection.

AFter having shew'd the *Quakers* Claim to an *Equality* with *God*, to be *Part* of *Him*, of one *Soul*, *Being*, *Essence*, and *Person* with *Him*, it may seem a going backward, and proving less, to say that they pretend to a *sinless Perfection.* For the *Blessed Angels* are free from *sin*; yet Infinitely short of being *Equal* to *God.* But because our *Mordern Quakers* are abated some-

some-what from the loud *Blasphemies* to which they at first pretended: And now (*Modest Men*!) are content to sit down, *Equal* only to *Angels* and *Apostles*, to be free from *sin*, *Perfect*, and *Infallible* as they; I will therefore let the Reader see their Original Pretences to this sort of *Perfection*.

I have before Quoted Mr. *Penn* upbraiding the *Church* of *England* as *Opposers of Perfection*, and Ridiculing us for confessing our selves *sinners*, and imploring *God*'s Mercy. Now hear *G. F.* in his *Gr. Myst.* p 101. *It is the Doctrine of Devils that Preacheth that Men shall have sin, and be in a Warfare so long as they be on Earth. They that pretend coming to God and Christ out of* Perfection, *they be in the Error.* p 111. *All who come to Christ, they come to* Perfection--- p. 231. *They attain to* Perfection *in the Life of God.* p. 271. *For who are Sanctified, have* Perfect *Unity*, Perfect *Knowledge*, Perfect *Holiness*, p. 281. *The life of the Saints is Christ, not sinfull at all.*

William Shewen (a great *Quaker Preacher*) in his *Treatise concerning Thoughts and Imaginations*, Printed 1685. p. 25. Represents a *Quaker*, as *Meeker* than *Moses*, *Stronger* than *Samson*, *Wiser* than *Solomon*, and more *Patient* then *Job*. Nay farther, *Harmless and Innocent* as Christ *was*. And their Great Scribe, *Thomas Ellwood*, in his *Answer* to *George Keith*'s *Narrative*, A. D. 1696 p. 202. takes upon him to justifie *George Whitehead* for denying, *That there is continual need of Repentance*, upon this Ground, that the *Quakers* are free from all *sin*, and therefore have not *continual need of Repentance*. And *Edw. Borroughs*

roughs (the mighty Pillar of the *Quakers*, next to the Old *Fox*) determines positively, p. 32. of his Works printed 1672. *That God doth not accept of any, where there is any Failing, or who doth not fulfil the Law, and doth not answer every Demand of Justice.*

I cou'd heap up many more Quotations to the same purpose. But these will suffice till answered. And I wou'd not cloy the Reader. Therefore I go on to the next Head, to shew that the *Quakers* do not only pretend to a *sinless Innocency*, but to the same Degree of *Inspiration*, and *Immediate Revelation*, as was given to the *Holy Prophets* and *Apostles*.

SECT. V.

Concerning the Quakers *Pretence to* Immediate Revelation, *equal to what was given to the* Pen-Men *of the* Holy Scriptures.

BEfore I produce any Quotations upon this Head, let us fix the meaning of *Immediate Revelation* in this place, because they use great Fallacy about it; sometimes (when sore distressed for Proofs of such *Revelation*) they pretend to mean no more by it, than the *ordinary Influences* of the *Holy Spirit*, which all *Good Men* do experiment, in their several Degrees. And these, in some Sense, may be call'd *Revelations*,

lations, and *Immediate* too, as coming *Immediately*, that is *Directly*, from the *Holy Spirit* into our Hearts, as the *Sun*, by its *Rays*, shines upon the *Earth*.

But the *Holy Prophets* and *Apostles* had *Revelations* of a much higher *Degree* than this, *viz.* To foretell things to come, to work *Miracles*, to go with particular *Messages* from *God*, as *Moses* was sent to *Pharaoh*; *Abraham* commanded to Sacrifice *Isaac*, and the like *Immediate* Commands; which came not to them by *Reading*, or *Meditation*, or any Human *Means*, but *Immediately* from *God*.

And to this *George Fox* pretended, even to **outward** *Visions* & *Revelations* (as in his *Blasphemous Journal*) particularly, upon a *High Mountain* in *Yorkshire*, where he tells of his Receiving his Commission to *Preach*; and by an **outward** *Vision* then shewn to him, directed to go particularly to the *North*; with the vast Multitudes to be Converted by him then *visibly* appearing before his *Eyes*. And this Mr. *Penn* sets out in great pomp, p. 29 of his *Preface* to *Fox*'s *Journal*, which I shall have occasion to mention more fully hereafter. As likewise p. 83. of the *Journal*, where *Fox* does plainly distinguish betwixt the Ordinary *Experiences* of the *Inward* Operations of the *Spirit* of *God* upon our Hearts; and the being sent *Immediately* from *God*, with such a *Message* as the *Prophets* and *Apostles* had: And which he avers that he had. *One of them* (i. e. of the *Professors*, as they call their Opponents, says he) *told me, he could speak his* Experiences *as well*

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as *I*; *but I told him*, Experience *was one thing*; *but to go with a* Message, *and to have a* Word *from the* Lord, *as the* Prophets *and* Apostles *had and did, and as I had done to them, this was another thing: And therefore I put it to them again, cou'd any of them say, he had ever had a Command or Word from the Lord* Immediately *at any time*? These are his Words. And shew plainly what he meant by *Immediate Revelation*; and how it distinguished him from the *Professors*, who cou'd boast only of their *Inward Experiences*, but had no *Outward Revelations* as he had. And he vouches this, by a Company of *Vile* and *Senseless* **Miracles**, to which he pretends in his *Journal*, That he might in nothing come behind the Holy *Prophets* and *Apostles*, to whom he Compar'd and Equal'd *himself*.

And now having gain'd what he meant by *Revelation*, and *Immediate Revelation*, I will shew you that he attributes it not only to his own *Worthiness*, but to the *Quakers* in general. *They are* (says he, in his *Great Mystery*, p. 242.) *in the same Power, Understanding, Knowledge, and* **Immediate Revelation** *from Heaven, that the* Apostles *were in.*

Are not ye (says he to the Professors, *p.* 241.) *in the Presumption, and Usurpt Authority to Preach, or to Teach, that have not the* **Immediate Revelation,** *as the* Apostles *had?* p. 213. *Thou canst not know the Scriptures, but by the* **same Degree** *of the Spirit the Prophets and Apostles had.*

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They (the Quakers p. 97.) *Witneſs* Immediate Revelation, *They are come to that the Apoſtles was in; the Spirit of Chriſt, the Spirit of God, they witneſs* **Immediate Revelation**, p. 153. But the reſt of the World *have never heard the Voice of God, nor the Voice of Chriſt, and have not the* **ſame infallible Spirit** *as the* Apoſtles *had, and no* **Immediate Revelation** *nor* **Inſpiration** *as they had.* p. 321. **Revelation** *is now witneſſed in our Days, as it was in the* Apoſtles; *but not amongſt you, who have inwardly Ravened from the Spirit of God, which have Apoſtatized from the Apoſtles— And ſo you be in the Diabolical Deviliſh, that expects not that now, which was in the Days of the Apoſtles.*

G. F's Anſwer to the *Weſtmorland* Petition, p. 30. Truth's Defence, *G. F.* and *R. H.* p. 2. 89. 204.

If ever you own the Prophets, Chriſt, and the Apoſtles, you will own our Writings, which are given forth by the ſame Spirit and Power.

You may as well Condemn the Scriptures to the Fire, as our Queries. Our giving forth Papers, and Printed Books, it is from the **Immediate** *Eternal Spirit of God.*

You are now anſwered from the Mouth of the Lord.

Of their ſtiling their own Writings, *The Word of the Lord*, and denying it to the *Holy Scriptures*, you will ſee farther, *Sect.* VII. *Concerning the Authority of the Holy Scriptures.*

SECT.

SECT. VI.

Concerning the Quakers Infallibility.

THis *Section* may seem needless, as being included in the former. For who pretend to an *Equality* with *God*, to the same *Immediate Revelation* which *Christ*, the *Prophets*, and *Apostles* had, must needs be *Infallible*. But I conceive it will be worth the Readers while to see how they branch it, and Descend to particular Marks and Instances of their *Infallibility*. This *Section* therefore is like opening the *Juggler's Box* — And you may expect to see *Rarities!*

1. This their *Infallibility* was *palm'd* upon them by the *Church of Rome*. Of which they were so greedy, that they swallow'd it down by wholesale; and wou'd have none of those Cautions, with which the *Church of Rome* used to Defend themselves; or else forgot them, in their Haste, and in their *Honey-Moon*, when they were *New-fangl'd*. Thus, while the *Church of Rome* plac'd their *Infallibility* only in their *Church*, or at most in the *Pope* alone, as the *Head* of it; the *Quakers* set up for it, *All, and every one of them*! There was an *Infallibility* for you! The *Church of Rome* had cunning *Hiding-Places*; and if you attack'd the *Infallibility* of their *Church*, they wou'd not tell you what they meant by their *Church*, nor where to find their

their *Infallibility*: Some wou'd make you believe that it was in the *Pope*, as *Head* of the *Church*, and only Succeſſor of *Peter*, to whom the Promiſes, *Super hanc Petram*, and *Tu es Petrus*, were made. But then ſome diſtinguiſhed and ſaid, not in the *Pope* **alone**, nor *always*, but only when he was in *Cathedra*; and ſome ſaid that was with his *Conclave*; others ſaid no, but only with a *General Council*. Again ſome plac'd the *Infallibility* in the *Council* above the *Pope*; others in the *Pope* above the *Council*; others in *neither* of them *aſunder*, but only in *both together*: And laſtly, ſome will have it none of all theſe ways, but ſay it is only to be look'd for in the *Diffuſive Body* of the *Church*. And then as to the *Infallibility* it ſelf, ſome tell us that it relates to *Manners* as well as *Faith*; and to *Practice* as well as *Theory*: Others will by no means admit of that; but confine it wholly to matters of *Faith*: And then it will be a long Diſpute what ſhall be adjudg'd a *matter of Faith*, and what not, but only as *Relating* to *Faith*.

Theſe are long and intricate *mazes*; and it requires no little Skill to be able to follow them through all theſe various Subterfuges.

But the *Simplicity* of our *Quakers* has depriv'd them of every one of theſe Helps. For as they place *Infallibility* in *every ſingle Quaker*; ſo they confine it not to matters of *Faith*, but extend it to all *Perſons* and *Things*. To know all Mens *Hearts*, and all *Things* in the World, by their *inward Light*, without being told by any.

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I am sure, by this time, the Reader is impatient to come to the Proof, to see if it be possible for Men to be possess'd with such an incredible degree of *Enthusiasm*: And I am willing to begin, that I may no longer lie under the suspicion of *Imposing* unjustly; or, at least, of *Aggravating* any thing against them.

II. *George Fox* in his *Great Mystery*, p. 33. Answering this Objection, which he there repeats thus. *They say, that is another Error of the Quakers, that say, He who is not Infallible in his Judgment, when he gives Council and Advice, is no Minister of Christ.* And this *Fox* does not *Deny*, but *Justifies* it in these words. *Now he that is not infallible in his Counsel and Judgment, and Advice, is not he in Error? And are they Ministers of Christ that are fallible?* And again he says, p. 89. That *they can discern who are Saints, who are Devils, and who Apostates, without speaking ever a word.* Ibid. p. 5. *That they have the Word of God, Christ which is Eternal and Infallible, in their Heart, to judge* **Persons** *and* **Things.**

Thou (says he to his Opponent, p. 96.) *not being* **Infallible,** *thou art not in the Spirit, and so art not a Minister, and art not able to judge of Powers that is not* **Infallible,** *nor* Magistrates, *nor* Kingdoms, *nor* Churches.

Now which of the *Quakers* is it who have this *Spirit*, to judge thus *Infallibly* of *Persons* and *Things*, of *Powers*, *Magistrates*, *Kingdoms*, and *Churches*? And to discern Mens Hearts, who are *Saints*, and who *Apostates*, and that without being told by any, as *G. F.* ex-

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presses it, *without speaking ever a word?*

This is told us in p. 7. of *Edward Burrough*'s *Epistle to the Reader* of *G. F*'s *Gr. Mystery*, (which is also Printed before *Edw. Burrough*'s Works) where he says that this *Infallible* Spirit was given, *To us* (says he) *every one of us in particular — And this* **Light** *gave us to discern between Truth and Error, between every false and right way, and it perfectly discover'd to us the true state of* **All Things.**

And p. 862. of his Works, he says, That *every true Member of the true Church — hath Certainty and Infallibility of Judgment and Discerning who are out of the Truth, and in the way of Error, and are Hereticks.* And p. 861. That none can judge of *Heresie* but those who are *Infallible in their Judgments*, who have *Infallible Knowledge and Discerning*, and *Infallibility of Judgement.* This is oft Repeated in that Page, which concludes with Damning all our *Laws* both in *Church* and *State*, that Dare Censure any *Heresie*; and the *Law-makers* too, because (*forsooth*) None of them pretend to be *Infallible* These are his words: *So both the Law-makers, and the Judges of the Law, must be Infallible in Knowledge and Judgment, in this Case of Heresie; otherwise the Law made for that purpose, and the Judgment given by that Law, are both False and Unjust, and not according to God and his Truth, but are to be justly Judged and Condemned of the Lord God in his Day and Season* This not only Dissolves our *Laws*, and *Damns* the *Law-makers*, but Necessarily infers the *Quakers* O-

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pinion of their own *Infallibility*, who ſo frequently do Judge others of *Hereſie*.

As this ſame *Burrough*, p. 198. of his *Works*, was told by his *Infallibility*, That to ſay the *Sprinkling* (as the *Quakers* diſdainfully call the *Baptiſm*) *of Infants with Water, is Baptiſm into the Faith of Chriſt; and that a Steeple-Houſe is the Church; and that ſinging* David's *Experiences in Rhime and Meeter, is ſinging to the Praiſe of God*; That *theſe are Damnable Hereſies, even to the Denying the Lord that bought them.* Otherwiſe the *Quakers* ſtand Condemned by their own Sentence, that *The Judgment given by* their *Spirit*, and they themſelves who give it forth, *are both Falſe and Unjuſt, and not according to God and his Truth, but are to be juſtly Judged and Condemned of the Lord God, in His Day and Seaſon.*

But they will Riſque all this, rather than Part with their Pretences to *Infallibility*, even to know the *Thoughts* of others (which is *God's* Peculiar Attribute) and the *Inward ſtate* of their *ſouls* with *God*.

" Thou ſay'ſt (*ſays* Fox *to his Opponent*, Gr. Myſt. " *p.* 107.) that the Holieſt Man is not able to " give an *Infallible* Character of another Man: " Haſt thou not in this diſcover'd thy ſelf to " be no Miniſter of Chriſt, or of the Spirit, " who cannot give an *Infallible* Character of " another Man, how canſt thon Miniſter to his " Condition? How canſt thou ſee where he is? " How canſt thou ſee them that be turned " from the Darkneſs, and that be in the Dark-

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"neſs, and diſtinguiſh the one from the other, "and an Holy Man from an Unholy Man, that "canſt not give an *Infallible* Character of any "Mans Eſtate ?

And p. 94. "Have ye given your ſelves a "Name of the Church of Chriſt, and is there "not a Spirit of diſcerning among you ? Have "ye not manifeſted here that ye are *Harlotted* "from the Church of Chriſt the Apoſtles were "of ? And how can ye Miniſter or Teach Peo-"ple, if ye do not diſcern their ſtates, how "they ſtand before God ? How can you com-"mend your ſelves to every Mans Conſcience "in God's ſight? How can ye preſent the Souls "of Men to God, and ſee not their ſtates how "they are in his ſight ? How came ye to have "Fellowſhip in the Spirit ? How can you or "any Miniſter to the ſtate and condition that "People be in, and ſee where they are, and "doth not ſee how they ſtand in God's ſight ?

Here the *Quakers* have Excluded all from the *Church of Chriſt*, from having any *Fellow-ſhip in the Spirit*, who have not this *Infallible* Spi-rit of diſcerning every Mans Heart.

And it is evident (as I will ſhew preſently) that they did not diſcern *George Keith*, *Francis Bugg*, and many others, whom for many years they own'd as true *Quakers*, and ſome of them as *Miniſters* among them, and boaſted a long time in their Gifts, and thought them to be Prnci pal Pillars among them, whom now they Villifie as *Wicked Apoſtates*: And therefore, by their own Argument, all the *Quakers* are *Har-lotted* from the *Church of Chriſt*, and have no

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Fellowship in the Spirit, becauſe none of them had this *Spirit of Diſcerning.*

Pag. 105. *G. Fox*, condemns all *Proteſtant* Churches, as well as the Church of *Rome*, for want of this *Infallible* Spirit, which the *Quakers* aſcribe only to themſelves. Theſe are his words.

We ſays he (the Pope) *and you* (the *Proteſtants*, whom he calls *Profeſſors*) *are Apoſtatized from the* Infallible *Spirit that the Apoſtles was in*, **In which we are come** —— *For who witneſs theſe Conditions that they were in that gave forth the* Scriptures, *they witneſs* Infallibility, *an* Infallible *Spirit, which is now Poſſeſſed and Witneſſed among thoſe called* Quakers, **Glory to the Highest for ever.**

III. This is dreadfully Aſtoniſhing! But I was much more ſurpriz'd to find the otherwiſe Ingenious *William Penn* laugh at his Adverſary for not being *Infallible.*

There was an Anonymous Book wrote againſt the *Quakers* call'd, *Controverſy Ended*; to this Mr. *Penn* reply'd in a Sheet of large Paper in Print, which he Entituled, *A Winding Sheet for Controverſie End'd* which bears Date the 10 of the 12th *Month*, 1672. In the firſt page he catches up the Author (whom he calls *Henry Hedworth*) for ſaying that he had been miſtaken in the good Opinion he had before of Mr. *Penn*' Judgment and Conſcience. *How can he chuſe* (ſays Mr. *Penn*) *who denies* **Infallibility**? *But if miſtaken before, why not in the Quakers now? And ſo* ad Infinitum, *being* **Fallible.** And p. 3. *Sect.* 2. he vindicates

what *George Fox* had asserted of the **Quakers** *Infallibility*; for, having Repeated these words of *G. Fox*'s (which were but as an Objection against him) *How can ye be Ministers of the Spirit, and not be Infallible? And how can they but Delude the People, who are not Infallible?* He makes this Reply, *I Answer* (says he) *G. F's words stand immoveable for ever.* And he gives this strange Reason to support himself and *G. F.* For, says he, *He that is a Minister of the Spirit, is* **Infallibly** *so: And in that Ministry, is* **Infallible**; *otherwise the Spirit's Ministry is* **Fallible**. Which is such a Consequence as this, that if any Man, who is lighted by the *Sun*, stumble, or miss his way, the fault is in the *Sun*, which shew'd him a *False Light*. What else can be the meaning of that saying, that if a *Minister* be not *Infallible*, then the Ministry of the *Spirit is fallible*? To make *God* himself *Fallible*, rather than we should not be *Infallible*!

But he comes quite off of this again in the next *Page* and *Section*. And this, says he, *Roundly checks his* (Henry Hedworth *his* Opponent) *saying*, That I bestowed 32 pages to prove *George Fox*'s Spirit to be Infallible; *For that belongs* simply *to* God *alone, and then those that are led by it, which was my Question, and in which sense he is, and all such Persons are* Infallible, *as he himself confesseth*, p. 27. *And if he fool'd himself by any other Belief of us before, let him look to that.*

Here *Henry Hedworth* is made *Infallible* too! Whom, in this same *Winding-Sheet* he calls

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a very Night-Bird, and *Vagrant*, *Burſten'd with Folly* and *Revenge*, *a Buſy-Body*, *Cavelling*, *Conceited*, *Proud*, *Wrathful*, *Equivocating*, *Slandering*, *Cowardly Man*, &c. all which Epithets, and all the reſt which the *Quakers* ſo Liberally beſtow upon their Adverſaries, may, by this Rule, belong to *George Fox*, or any other *Infallible Quaker*.

Nay, the *Devil* himſelf is *Infallible*, at this rate, for he has his *Knowledge* as well as *Being* from *God*; *Knowledge* is *Light*: And if that *Knowledge* which comes from *God* be *Infallible*, then while the *Devil* follows that *Light* or *Knowledge*, he muſt be *Infallible*: And if this be all the *Infallibility* which the *Quakers* aſcribe to themſelves, it diſtinguiſhes them not from *Wicked Men* or *Devils*.

But, ſure, *George Fox* meant ſomething more by it, when by it he diſtinguiſh'd the *Quakers* from all other ſorts of Men; and aſcrib'd to them an *Infallible* Diſcerning Spirit, to know the Hearts of Men, *without ſpeaking ever a word*.

Of which I wiſh Mr. *Penn* wou'd afford us, I will not ſay an *Infallible*, but an *Intelligible*, Comment; for I proteſt, I ſay not this out of any Obſtincacy or Perverſe Temper, but to be able to apprehend, if poſſible, what theſe Men wou'd be at: For they turn and wind this *Infallibility* of theirs at ſuch a rate, that no Man can (I am ſure I cannot) know what they mean by it. Sometimes it makes them as *Infallible* as the *Apoſtles*, nay, as *Chriſt himſelf*. But at other times, when they are preſs'd, they bring down this *Infallibility* to mean no-

thing in the World that does distinguish them from other Men: Tho' it was upon the pretence of this, that they did separate themselves from the *Church*, and from all other Men: For they said that they ought not to be *Subject* to, nor had need to be *Guided* by, any *Church*, who had an *Infallible Guide* within their own Breasts; that is, each *Particular Person* for himself, as before is told.

But this pretence is now exploded by the *Separate Quakers*; and Explain'd at some turns, by the others, as above by Mr. *Penn*, to mean *just nothing*; that is, nothing which differences them from other Men; or any thing New, or other than what all Mankind have ever acknowledg'd, *to wit*, That every Man's *Reason*, *Knowledge*, *Conscience*, *Light within*, or by whatever other Name or Names you may express it, was given him by *God*; and so is an *Inspiration* or *Breathing* of *His* into our Soul. But this will no more prove it to be *Infallible*, or sufficient of it self to bring us to *Heaven*, than it will follow that Man cannot die, because God breathes into him the Breath of *Life*; or that he is *Omnipotent*, because his *Strength* comes from God. *Omniscience* and *Infallibility* is as much God's Attribute as *Omnipotence*: And the *Strength* which God has given to our *Bodies* is as sufficient to climb up to the *Skies*, as the *Wisdom* or *Light* which He has given to our *Souls* was sufficient of it self to have found out the Redemption of Lost Man, by the *Incarnation*, and *Satisfaction* of *Christ* to God's *Justice* for our Sins;

or

or if found out, to have paid that Price, and to have accompliſh'd that whole wonderful *Oeconomy* of our *Salvation*, by our own Abilities: So very *Inſufficient* is the *Light within us*, even tho' follow'd to the utmoſt, by its own ſtrength, to carry us to Heaven! And therefore the *Quakers* Preaching up the *Sufficiency* of the *Light within* (as all of them but the *Separatiſts* do) is not only highly Derogatory to the *Satisfaction* paid by *Chriſt* for our ſins: But it is *Blaſphemous*, in aſcribing to our ſelves a power ſufficient to work out our own *Salvation*; whereas no *Wiſdom*, leſs than *Infinite*, cou'd have found out the *Means*, nor *Power* leſs than *Infinite*, cou'd have *Effected our Salvation.*

And tho' we are Commanded, *Phil.* ii. 12. to *work out our own Salvation*, that is, to perform the Conditions which are requir'd on our Part. That does not make the *Light within* the *Efficient* Cauſe of our Salvation, or give it any Title to *Infallibility*, more than *ver.* 13. of the 4th *Chap.* in the ſame *Epiſtle*, can Entitle us to *Omnipotence*, becauſe St. *Paul* ſays there, *I can do all things.*

IV. But if any cou'd pretend to *Infallibility* from the Countenance of ſome *Texts* in *Scripture*, they will be found to have the beſt Title to whom the *Quakers* wou'd moſt unwillingly grant it. For it is written, *Prov* xvi. 10. *A Divine Sentence is in the Lips of the* King, *and his Mouth tranſgreſſeth not in Judgment.* If either *Pope* or *Quaker* cou'd ſhew ſuch a *Text* for either of their *Infallibilites*, we ſhou'd never have done with them.

I fanſie I hear *Gerorge Whitehead* anſwering of this Text thus : That Kings *Lips* and their *Mouths* were only made *Infallible* by this : But that they might *Tranſgreſs* in their *Hearts*, and with their *Hands*, and make *Signs* with *Head*, *Eyes*, or *Feet*, for Unrighteous Judgments, or *Subſcribe*, tho' not *Dictate*, wicked Decrees.

If he think that this is making too bold with him, I learn'd it from himſelf in his Sheet call'd, *A Charitable Eſſay*, Printed in Anſwer to *Fr. Bugg's New Rome Unmask'd* ; there, *p.* 6. he Anſwers the before-mentioned Quotations out of *G. Fox*, that they (the *Quakers*) cou'd diſcern who were Saints, and who Apoſtates, *without ſpeaking ever a word*, and he puts it off Ingeniouſly thus, That they cou'd diſcern it by their *Lofty Looks*, *Wanton and Scornful Eyes*, *Envious and Fallen Countenances*. And ſo, *without ſpeaking ever a word*. What! Do you think that the *Quakers Infallibility* is limited to *ſpeaking* only? they can make an *Infallible* Judgment of Man's *Hearts*, and tell who are *Saints* and who *Devils*, by very *Winks* and *Glances!* But if *Envious* and *Fallen Countenances* be ſuch ſure Marks of *Devils*, I wou'd adviſe ſome *Friends* to go to the *Dancing-School*, and learn a more Gentile and Graceful *Mien* : For it would be a ſad thing to be made a *Devil* of, for *ſcrouling* down ones *Head*, or their *Hat* hanging over their Eyes!

Therefore *George* ; Hold up thy Face and look like a Man! Come, be Brisk, and tell me,

me, by *Yea* and by *Nay*, is not this very hard Fishing for *Infallibility*? Thou and thy Godfather *Fox* can know a *Saint* from a *Devil*, without *speaking*, but not without a little *Mincing* and *Prinking*; if *Thee* but once see him *Peep*, or *Trip* it through the Floor a turn or two, *Thou* couldst spy the *Cloven Foot* presently.

Alas! poor *George!* Is the Infallible *Quakers* dwindled down to a meer *Gypsie*, or Paltry *Fortune-Teller*, to nothing but a little Skill in *Physiognomy!*

Ah! *George!* What a blessed Spirit wouldst *Thee* have thought *Satan*, if *Thee* hadst seen him, when he was Transform'd into an *Angel of Light!*

Thou hast seen him, *George*, so Transform'd, and hast so mistaken him.

But smaller *Juglers* than he, can easily deceive these Infallible *Physiognomists*.

V. In the very Dawning of the Quaker *Light*, when their *Infallibility* was spick and span new, before those Miserable Flaws which have been since Discover'd in it, in the Year 1655. the very Year after *Quakerism* came first to *London*, there happen'd a Notorious Detection of *George Whitehead*'s Infallibility by *Signs* and *Faces*, as well as of *George Fox*'s *without speaking ever a word*.

For so it fell out, that a Precious Brother, one *Christopher Atkinson*, who wrote, *The Sword of the Lord drawn*, &c. a terrible Book! to cut down *Kingdoms* and *Churches* and *Nations* before the *Quakers*: It was he who, by his power-

powerful Preaching, Converted *John Gilpin* (hereafter mentioned) to be a *Quaker*, whom the *Devil* poſſeſſed as ſoon as he had done (which you will ſee preſently from his own account of it.) This *Chriſtopher Atkinſon* was a *Quaker* of great Renown, in thoſe their early days, an *Apoſtle*, *Preacher*, and *Writer* for their Cauſe; and mightily confirmed their *Churches*: Yet ſo it fell out (becauſe the *Devil* wou'd have it) that he, even this ſame bright *Lamp*, being in Priſon in *Norwich*, for the New Faith in the *Infallible Light*, prov'd Carnally *Fallible* in *Darkneſs* with a *Dear Siſter*, the Maid of *Thomas Symons*, who was likewiſe one of the *Infallible*.

Now theſe put ſo good a Face upon the Matter, that neither by their *Lofty Looks*, *Wanton and Scornful Eyes*, *Envious and Fallen Countenances*, were they diſcover'd.

Nay, tho' there was ſome ſuſpicion of it, and, as *R. Hubberthorne* tells ſome other *Infallible Friends*, *J. N. F. H.* and *E. B.* in his Letter from *Wramplingham*, Dated the 9th Day of the 5th Month, 1655. *While* (as *Hubberthorne* ſaith) *in the Wiſdom of God we were ſearching it out, and in his Will, waiting for his Counſel*, —— Yet all this notwithſtanding, and that in his ſaid Letter, he deſires that *George Fox* may be acquainted with it, and names *George Whitehead* too by Name (whoſe Letter to the foreſaid *J. N. F. H.* and *E. B.* Dated the 9th of the 5th Month, is added to the abovefaid Letter of *Hubberthorne*'s, in the Co-

py

py which I have seen) I say, notwithstanding of all this, neither *George Fox*, *George Whitehead*, nor any other of the Infallible Gang, cou'd find it out, till *Christopher Atkinson*, pricked, as he said, with the stings of his own Conscience, did freely, and of his own accord, confess it, and Sign'd a Paper of Condemnation of himself for this wicked Fact, Dated in *Norwich* Goal, the 3d Day of the 5th Month, 1655. and gave it as an Act of Pennance, and of the Sincerity of his Repentance to three Friends, *John Stubbs*, *William Cotton*, and *Thomas Symons*.

But these not regarding the Sacredness of the Seal of *Confession*, or being not acquainted with it; and fearing that this wou'd be known, and so reflect upon the *In-Errable* Society; and preferring their own Honour, to the Honour of God, and the Restoring of a Laps'd Brother, did resolve to Reveal his Confession, and then Renounce him; which they did (and pretended that it was by the special Direction of God) by sending his Paper of Confession to the *Magistrates* (tho' they thought them to be the Children and Rulers of *Darkness*) which was under-written in these words.

The above-written being declar'd to me, I am mov'd of the Lord to make it known to you that are the Rulers of this City, that the Truth of God may be cleared, and he to bear his own Iniquity, who hath done this wicked Deed, which is hated of them that dwell in the Light. This from me,

Tho. Symons.

But

But now, how do you think they contriv'd to salve their *Infallibility* that they cou'd not find out this of *Christopher Atkinson*, till he told it himself?

Why! Most cleverly; As we have it in another Letter of the above R. *Hubberthorn* to *E. B. F. H. Ger. Roberts*; and the rest, from *Gissing*, the 5th Day of the 5th Month, 1655. wherein he ascribes this Confession of *C A*'s to a miraculous Force upon him from God, and against his own Will. And therefore we are left to suppose (*if we please*) that it was obtain'd by their Prayers. His words are these, *When it was intended by them* (Christopher Atkinson *and the* Maid) *to have been hid, they were forced from the Witness of God in them to declare it, and own their Condemnation.*

And here was a greater *Miracle* than if they had found it out of themselves; if they could prevail with God to force the very Guilty Parties to confess it, against their own Wills.

And therefore no thanks to them —— And therefore these *Quaker Confessors* were not bound to Conceal the *Confession* which *C. A.* made to them in Prison; nor seek to Restore him, but rather to Drive him farther into Despair, by quite throwing him off, and disowning him.

There was much more tender Regard shewed to some *Young Women*, who had given a *Confession* in *Writing* to *John Bolton* of their Frailty in the Flesh, as is told in *The Spirit of the*

the Hat, Printed, 1673. p. 43. but it was hush'd up, because (as the *Quaker* Author Declares) *it touched many Eminent ones in the Ministry; who from day to day resorted unto them, and giving them these Appellations:* **Innocent Lasses, and Daughters of Sion.**

Instances can likewise be given of some of their *She Preachers* (whom they call *Travelling Friends*) that went abroad to propagate the *Faith*, and to settle the *Churches*, who got something in their Journey which made them *Propagate* and *Travail*, even according to the *Letter*.

It is not good Manners to name Names upon such an Occasion. Yet, if the *Friends* will plead Ignorance, something may be done for their Satisfaction. But let the shame lie at their own Door. It is but ask and have.

VI. But we may make a little more bold with the *Mens* Infallibility. And I will not go to *Mean* ones. The great *James Naylor* was brought upon his Knees before their Church, where *George Fox* Presided, to acknowledge his *Failings*. And I saw, in *George Fox*'s own hand, this Sentence against *James Naylor*, viz. *Friends shall not be judged, for judging of him.* J. *N.* This was preserved by one present (among many others) when he wrote it. This *James Naylor* suffer'd himself to be *Hosanna*'d into *Bristol*, as *Christ* was into *Jerusalem*. And I will shew you presently, *G. Fox*'s ascribing not only the *Names* and *Titles* of *Christ*, but his *Power* and *Virtue* to himself; and others, even of their *Preachers*,

Preachers, *Invoking* and *Worſhiping* of him, as *God*, in the *Stile* and *Attributes of God*.

Theſe are much more dreadful *Failings* than thoſe (before ſpoke of) of the *Fleſh*, than of *Hallelujah Fiſher* of *W. W.* (the *Saints* know whom I mean) and ſeveral others whom I cou'd name. And I had not mention'd one ſingle Perſon, if it had not been againſt Pretenders to *Infallibility*; which Plea leads us Naturally and Neceſſarily into this ſort of Redargution: as giving a Man a *Fall* is the ſhorteſt and plaineſt Conviction that he is not *Almighty*. And I am very ſure, that all the knowing among the *Quakers* will believe that it was meerly the neceſſity of the Argument which forc'd me to expoſe the *Failings* of any; for that, if it had proceeded from any Inveteracy or Malice, Catalogues might have been produc'd, inſtead of ſingle Inſtances here ſet down, and thoſe at great Diſtance.

But I hope what has been ſaid will be ſufficient (and then it has reach'd my Purpoſe) to cure Men of this moſt miſtaken pretence to *Infallibility*; grounded upon the *Infallibility* of the Spirit of God: as if nothing cou'd proceed from *Infallibility* but what was *Infallible*; or from *Omnipotence*, but what was it ſelf *Omnipotent*.

But tho God *Omnipotent* and *Infallible* did Create all things that are; yet there is *Weakneſs*, *Error*, and *Sin* in the World.

Of all which there is not any Inſtance ſo great, as of thoſe who deny this, who are not ſen-

ſenſible of their own *Weakneſs* and *Fallibility*, but pretend to *Perfection*, and that even *Infallible*.

VII. But let ſuch conſider, that it is a juſt Judgment from God, to give up thoſe to follow their own Imaginations, who, of their own Heads, durſt preſume to leave thoſe Guides (the *Biſhops* of the *Church*) under whoſe Government God has plac'd them; and to rend the *Body* of *Chriſt* by a cauſeleſs and deſperate Schiſm.

So that even their *Error* may, in this Senſe, come from *God*, that is, as a *Judgment* upon them.

And for this cauſe (ſays St. *Paul*, 2 *Theſſ.* 2. 11.) *God ſhall ſend them ſtrong Deluſion, that they ſhould believe a Lye. And if the* Prophet *be deceived* (Ezekiel xiv. 9.) *I the Lord have deceived that Prophet.* And it was *the Lord* who put a *Lying Spirit* into the *Mouths* of *Ahab*'s *Prophets*, 1 Kings, xxii. 23. Now whether it be *ſuch a Spirit* or not, which is in the Mouths of the *Quaker Prophets*, we have a plain Rule whereby to know, *Deut.* xviii. 2, 22. *The Prophet which ſhall preſume to ſpeak a word in my Name, which I have not commanded him to ſpeak* —— *even that Prophet ſhall die. And if thou ſay in thy Heart, how ſhall we know the word which the Lord hath not ſpoken? When a Prophet ſpeaketh in the Name of the Lord, if the thing follow not, nor come to paſs; that is the thing which the Lord hath not ſpoken, but the Prophet hath ſpoken it Preſumptuouſly; thou ſhalt not be afraid of him.*

Here is a plain Touch-ſtone which cannot be miſtaken. And the caſe of the *Quakers* is ſo hard, that, if we can prove but one *Falſe Prophet* among them, the *Infallibility* of all and every one of them muſt be a Deceit; becauſe (as above-quoted out of *Ed. Burroughs*) the *Infallibility* is aſſerted to belong to *every one of them in particular*.

VIII. And the ſhewing their *Fallibility* upon this Topick of *Prophecy* will be a ſtronger Conviction than any other of their *Perſonal Failings*: becauſe a *Prophet* pretends to ſpeak from the *Mouth* of the *Lord*; and if ſuch *pretence* be *Falſe*, It renders him not only *Fallible* in the higheſt Senſe, but a *Blaſphemer*, and one whom *God* hath *Forſaken*, much more than thoſe who *Fail* in the Common *Infirmities* of Mankind. I ſhall have occaſion in the following Diſcourſe to make frequent mention of the *Quaker Prophecies*: But here, in this place, let me give two or three Inſtances, to ſhew their *Falſe* and *Wicked* Pretence to *Infallibility*. And I will not Travel far for an Example. But I will be as merciful in Expoſing them as I can.

I. Therefore, without telling Names, the *Friends* do know that there is a *Quaker Glover* in *Cheapſide*, *London*, who had his *Till* Robb'd, and that a *Quaker Prophet* came to him, and told him he was ſent from God, to Reveal to him, *in the Name of the Lord*, that his *Maid Servant* (who was likewiſe a *Quaker*) was the Perſon who had Robb'd him. The Maid, being thus Charged, ſtood reſolutely in aſſerting of her Innocency. But the *Prophet* endeavour'd

vour'd to bear her down by his *Prophetick* Authority; and bid her not deny it, for she was seen do it. *Who saw me?* said the Maid. The *Prophet* reply'd (with a Monstrous assurance!) *The Lord saw thee.* This prevail'd so far with the *Glover*, that he had his Maid before a *Magistrate*, who was perswaded, the more to terrifie her, to send her to *Newgate*, where she was threatned with the Irons, or put in them: But nothing cou'd extort any Confession from her, and having no Evidence against her, at length she was dismiss'd from the Prison; but her Master (the *Glover*) believing the *Prophet*, turned her out of Doors.

Had that poor Maid been either *Threatned* or *Flattered* into any Confession, here had been a *Prophet* as great as *Elijah*! But however the *Prophet* stuck to his point, and those who were so inclin'd believ'd him rather than the Maid.

But (alas!) this story did not end here. For the Devil ow'd some Body a shame. And these *Quaker Prophets* resolv'd to try their hands round, since they had begun, and see if they could terrifie some or other to Confess to their *Infallibility*: and then all the Nation shou'd have been Deafened with their Miraculous Gifts!

In order to this, soon after the *Glover* had turn'd off his Maid, as above-said, there came to him, *in the Power and Spirit of the Lord*, as he Blasphemously pretended, one *John*---another *Quaker Prophet*, and told him, that as God sent *Prophets* to the Children of *Israel*, so had he even now *Prophets* among his People; that

he was a *Prophet* sent to him from the *Lord*, and did pronounce to him in the Name of *the Lord God*, that his Apprentice, then present, was the Person who had Robbed him. The young Man, the Apprentice, tho a *Quaker*, knew his own Innocence; and therefore did boldly, before his Master, confront this *Prophet*; and that with so much assurance and such Circumstances as overcame the *Prophet*'s Confidence; who, thereupon, own'd to his Master and to him, that he was mistaken in the Person, for it was not the Apprentice who had Robb'd the *Till*. The *Glover* then ask'd the *Prophet* if he had spoke of this to any? The *Prophet* said, *Yea*, to one *Robert* a *Friend*, and a *Shoe-maker* in *Martins*, near *Aldersgate*. Then said the *Glover*, Thou canst do no less than to clear my Apprentice to him, which he promis'd to do. And away went the Apprentice with him, to see his Reputation vindicated. When they came there, and the *Quaker Shoe-maker* had gone with them into a Room, the *Prophet* being loath to fall to his work, sat silent, *Humming* and *Groaning* as if moved by the Spirit, till the Apprentice having waited very long, minded him of the end of their coming there, and related to the *Shoe-maker* how the *Prophet* had confess'd himself mistaken in charging the Robbery upon him, and had come there on purpose to own so much before him (the *Shoe maker*) because he had aspers'd him to the *Shoe-maker*: And therefore desired the *Prophet* to proceed, and perform his Promise. But the *Prophet* having bethought himself,

ſelf, gave no anſwer, but continued in his *Humming* poſture ---The *Shooe-maker* ſeeing the diſtreſs of the *Prophet*, interpos'd very ſeaſonably, and ſaid to the impatient Apprentice, *Perhaps he deſireth ſome longer time to conſider of it.* And turning to the *Humming Prophet*, ſaid *Doeſt thou not* John? *Yea*, cry'd the *Prophet*, haſtily, finding himſelf reliev'd. And the Apprentice was forced to return to his Maſter, without the ſatisfaction which was promiſed. But, on the contrary, *John* the *Prophet*, upon ſecond thoughts, found it beſt to ſtick to his *Infallibility*, and therefore return'd to the *Glover*, and repeated his Charge *in the Name of the Lord*, againſt the Apprentice: But after this, the *Robber* was taken, Robbing a *Till* at another Shop; and among other of his *Robberies*, Confeſs'd that he had Robbed the *Till* of this *Glover*. Then was this *Prophet* again confounded. And nothing left to the *Friends* to ſalve up the Deceit of this *Prophet*, otherwiſe than by concealing it. But they ſee, it is not conceal'd; nor a great many more Inſtances, which, if they will join Iſſue upon that point, ſhall be produc'd.

2. But the next I ſhall offer now is more conſiderable than that of the *Glover's Prophets*; it is of a much greater *Prophet* and *Preacher* of theirs, called *Solomon Eccles*: And the Proof is not Hear ſay, but under his own hand, in a Letter of his, which he did not *ſend* but *carry*, and *deliver* to a *Fellow Quaker* of his, one *John Story*, who was one of the Oppoſers of the

Womens Preachings, and the *Jurisdictions* of the *Womens Meetings*, set up by *G. Fox*, as an *Ordinance of Jesus Christ*. This Letter bears Date, the 1st Day of the 1st Month, 1677. and is Printed by *Thomas Crisp* (another *Quaker* Opposer of this *Prelacy* of *Women* in their Church) in his *Babels Builders*, &c. the first Part. Re-printed at *London*, 1682. Where he likewise tells us that for the greater Solemnity, *Solomon Eccles* carry'd with him two Eminent Friends, and Espousers of *G. Fox* and his Party, to be present at his delivery of his own Letter to this Back-sliding *John Story*; in which Letter, being Usher'd with so great Ceremony, after very sharp Reprehensions to the said *John*, for opposing himself to their Great Apostle *G. Fox*, he Denounces thus, *This is the word of the Lord* (says he) *That this Year shalt thou* (John Story) *die, because thou hast taught Rebellion against the Living God.*

One then present ask'd the *Prophet*, what sort of *Death* he meant, whether a *Natural* or a *Spiritual* Death? To which *Solomon* answered, That *John Story* had been *Spiritually* dead long before (for they had Excommunicated him, with others who oppos'd the *Womens Meetings*) and that he meant it of a Natural Death. This I have from one then present in the Room. And I insert it, because some of the *Quakers* have started this Distinction, to solve the failing of *Sol. Eccles*'s Prophecy, as if he had not meant it of *John Story*'s Natural Death.

Note

Note that *John Story* was at that time so very *Sick* and *Weak*, that his *Death* was expected every Day. And he himself then told *Sol. Eccles*, that he had had so bad a Night, that he did not expect to have seen that Morning's Light,

And to Men possess'd with such *Enthusiasm* as the *Quakers* are; and Languishing under the extremity of Sickness, such a Cordial as this, administred with such Circumstances of Terror, might have wrought the Effect it foretold; which, in all probability, was *Solomon*'s Design; and if he had not liv'd to see himself prov'd to be a *False Prophet*, he might have been hang'd for a real *Murtherer*.

But this *John Story* liv'd about four Years after this; to the eternal Confusion of the *Quaker* pretence to *Infallibility*.

3. The third Instance I give is a *Prophecy* of *William Penn*'s, against one *Thomas Hicks*, a *Baptist Preacher*, against whom he wrote a Book, which he Intitles, *Reason against Railing*. There p. 180. he Denounces in these words against *Hicks*, *So sure as the Lord liveth--And I testifie to thee from the Lord's living Spirit, if thou Desist not, and come not to deep Repentance, the Lord will make thee an Example of His Fury; and thy Head shall not go down to the Grave in Peace.* Now *Thomas Hicks* did go down to the *Grave* in *Peace*, and no visible *Example* of *God's Fury* was shewn upon him.

But *Thomas Ellwood*, in his *Answer* to *George Keith's Narrative of the Proceedings at* Turners-Hall 11 *June*, 1696. *p.* 218. endeavours to

ſolve this, in theſe words, *That he* (Thomas Hicks) *deſiſted, is certain; and that he did not come to Repentance, I ſuppoſe* George Keith *will not adventure to ſay.* But it is *certain* that *Thomas Hicks* did not *deſiſt* Writing againſt the *Quakers* after this *Prophecy* of *William Penn's*, For he Printed an *Anſwer* to this ſame Book of Mr. *Penn's*, in the Year 1674. Intituled, *The Quakers Appeal Anſwered*; and therein he takes notice of this very *Prophecy* of *W. Penn's* againſt him, and expoſes it. And he never ſhew'd any *Repentance* for the Oppoſition which he had given to the *Quakers*; which, had it lain upon his *Conſcience*, we cannot ſuppoſe but he wou'd have done, eſpecially at his *Death.* To which time he remain'd an *Oppoſer* of the *Quakers* and their *Doctrine*; yet notwithſtanding no part of *W. Penn's* **Prophecy** fell upon him. But perhaps Mr. *Penn* did not mean an *outward Grave*, or a *Natural Death*, and ſo he may come off as well as *Solomon Eccles*, in the Caſe of *John Story* before-mentioned.

4. I will cloſe theſe Inſtances, at the preſent, of the proof of the *Quakers Infallibility* from their Prophecies, with that remarkable one of the Great *Edward Burroughs*, in the Time of the late Uſurpation under *Oliver*, concerning the Downfal of *Rome*, which he ſaid was then to be: And upon that account Admoniſhed the then *Uſurpers*, and that, *In the Name of the Lord*, to carry their Arms into all the Popiſh Countries, and to ſet up their Standard at the Gates of *Rome*, as you will find

and *p.* 540. of his Works; for *The Time is come* (says he) *their Church cannot stand long. And as sure as the Lord lives, so shall it come to pass*, p. 535, 536, 537.

There were many other Prophecies which they gave forth, with the same Blasphemous Assurance, against the King and his Loyal Subjects, in favour of the *Usurpers* of those Days: which, as they were Wicked to the highest Degree, and Treasonable, so were they as False, and prov'd so by the Event. But I shall have occasion to speak of these more fully, when I come to treat of the *Quakers* Loyalty: And therefore I will, for the present, leave this Head, as sufficiently proved by those Instances I have already given, that the *False Prophets* of the *Quakers* are totally inconsistent with that *Infallibility* which they pretend to.

But that is not all. If losing their Plea to *Infallibility* were all, they wou'd still stand upon the common Level with other Men. But now it is made apparent, that that Spirit which possesses them, is the very Spirit of Lies, which is the Spirit of the Devil; and consequently that their *Light* within is *Darkness*; and then as our Saviour said, *How great is that Darkness!*

IX. O! therefore let those *Christians* beware who are led away with Pretences to the Spirit, in any Men, not only *Against* but *Beside* that which is written.

Who break the Unity of the *Church* (which *Christ* calls the tearing of his own Body to pieces) and forsake the Communion of their lawful

lawful *Bishops* (whom *Christ* has left as his own immediate *Representatives* and *Vicegerents*, and as the Principles of Unity in their Respective Churches) upon pretences of *Extraordinary Inspirations* in those Teachers whom they have heaped to themselves: For *Extraordinary Inspirations* are not to be Credited, unless vouch'd by *Miracles*, which God always sent to attest to his *Extraordinary Commissions*. And if they are pretended to come from *Him*, and are not, then it is a Demonstration that they come from the Devil.

And let us take this one Mark more to judge when such *Inspirations* are from *God*, or from the *Devil*.

Those from the Devil generally tend to Schism and Rebellion; as in that of *Jeroboam* and the *Ten Tribes*, who broke off from the Priesthood of *Aaron*, as well as from the House of *David*; and set up opposite Altars to that of *Jerusalem*.

But on the other Hand, tho' *God* sent many *Prophets* to Reprove the *Kings* and the *Priests*; yet they neither *Rebell*'d against the *Kings*, nor set up opposite *Altars* against those of these wicked *Priests*: But as they paid all Dutiful Obedience to their Persecuting *Kings*, and suffer'd *Martyrdom* under them, without *Resistance*: So did they always keep in the *Communion* of those same *Priests* whom they had Provok'd and Reprov'd, and paid all due Obedience to their *Sacred Authority*, and never wou'd Countenance any *Separate Communion* set up in Opposition to *Their Communion*, at the same

ſame time that they were Denouncing the Judgments of God againſt them for their manifold *Iniquities* and *Prevarications*.

And when our *Saviour* himſelf came into the World, he did not *Separate* from the *Publick Worſhip* and *Communion* of the *Jewiſh Church*. But in the ſame Chapter (*Mat.* xxiii.) where he inveighs moſt ſeverely againſt their *Wickedneſs*, he Guards their *Authority* as *Sacred* and *Inviolable*; and, to ſhew that the receiving of *Chriſtianity* it ſelf was no Exemption from paying all Obedience to them, he Commands his own *Diſciples*, as well as the *Multitude*, to pay them all manner of Obedience.

Then ſpake Jeſus *to the Multitude, and to his* Diſciples, *ſaying, The* Scribes *and the* Phariſees *ſit in* Moſes's *Seat*; *All therefore whatſoever they bid you obſerve, that obſerve and do.*

And the *Apoſtles*, after our *Saviour*, frequented the *Jewiſh* Temple, *Luke* xxiv. 53. and obſerved their hours of Publick Worſhip, *Acts* iii. 1. Acknowledged the *Authority* of their *High Prieſt*, and ſubmitted themſelves to him, as to one inveſted with God's Commiſſion, as to God's *High Prieſt*, even when he was judging them unjuſtly, and commanding them to be ſmitten, *contrary to the Law*, *Acts* xxiii. 3, 4, 5.

And they frequented the *Jewiſh* Temple, and *Liturgy*, tho' they had *Separate Meetings* for the *breaking* of *Bread*, and other *Inſtitutions* of the *Chriſtian Religion*, which they cou'd not have in the *Jewiſh Communion*: From which they did not abſtain, while it laſted in the

the World; that is, till the Destruction of *Jerusalem* by the *Romans*.

By all which Examples we are instructed how strongly we are to adhere to the *Publick Communion* of the *Church*; and to suspect all pretended *Inspirations* which wou'd draw us away from it.

But the *Quaker-Notion* of the *Light-within*, and their pretence to *Infallibility*, as consequential to it, does totally root up and destroy all *Church-Government* and *Order*: For if the *Light within* be *God*, it must be *self-sufficient*, and not to need the *Rules* or *Directions* of any other. And who can *Dictate* to *Infallibility*, or pretend to *Limit* it? Upon this ground the *Quakers* broke off from the *Church*, and refus'd to be under the *Government* of any *outward Authority*, but Resolv'd themselves each into his own Breast, to the *Light* there *within*, and to seek no further. And thus they stood several Years in the Infancy of their State, till they began to grow *Numerous* and *Rich*; And then they found the same necessity upon themselves, which they had declaim'd against in others, to set up a *Church-Authority* above the *Light within* particular Persons, else All had gone into Confusion. Tho' this laid them under all the Objections they had made against the *Church*, and effectually overthrows their pretence to *Infallibility*, or the *sufficiency* of their *Light within*. Therefore I have made their *Church Authority* another Topick whereby to disprove, by their own *Practice* and *Arguments*, their pretended

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Infallibility: And I wou'd have made a distinct *Section* of this Head of *Church-Government*; but that the Application of it being to this point of *Infallibility*, I have chosen rather to give it the last *Number* of this *Section*.

X. Concerning that *Church-Government* which is among the *Quakers*.

The *Quakers* pretence to *Infallibility* has been disprov'd, *First*, In particular Instances of several of their *Prophets*, as before is told. And the same can be done, *Secondly*, In whole *Floods* and *Parties*; for *Francis Bugg*, and many others, have come openly off from their *Communion*, after having liv'd many Years with them; and as Zealous *Quakers* as the best: But now Detect their gross Errors Publickly, and in Print. But,

Thirdly, Those among them who continue still *Quakers*, have notwithstanding joyn'd in disproving their Pretences to *Infallibility*, and discovering many other *Damnable Heresies* and *Doctrines of Devils* among them, *Denying the Lord who bought them*, &c.

From which Diabolical Errors *George Keith* being Converted, he has endeavour'd to strengthen his Brethren; and has gain'd many; and has *Separated* them in a distinct Communion from the other *Quakers*; who call these *Separatists*, *Apostates*, and *False Brethren* that have *Erred from the Faith*: And the *Separatists* say the same of *Them*.

Now

Now, if their above-told Pretences to *Infallibility* do hold, then it will follow that these their former Opinions, which the *Separatists* now Condemn, were *True* **Then**, and *False* **Now**. Nay, that they are both *True* and *False* even **Now**; because some *Quakers* do *now* hold them to be *True*, and others contend as Zealously that they are *False*: Then the *Separate Quakers*, and the *others* do not *Differ*, tho' they *Damn* one another; nor are they *Separate*, tho' they be *Separate*. All these Contradictions must be Reconcil'd, or else it must be granted that *G. Fox*, and others, have grosly Erred, who asserted, that *They* (the *Quakers*) *and every one of them in particular* were *Infallible*; as above is Quoted.

And that they cou'd discern who were *True Quakers*, and who were only *False* or *Pretended* ones, *without speaking ever a word*. For either *Francis Bugg* (who liv'd 25 Years in their Communion, their *Secretary*, and a Principal Man among them) *G. Keith* (who as *Sam. Jennings* tells us in his *State of the Case*, hereafter mentioned, *p.* 2. was 28 Years of their Communion; *Yea* (says he) *most of that time a* Preacher *amongst us*, *a* Vindicator *of us*) and others, were *true* Quakers or not. If not, why were they own'd *as such* all that time? Then neither *G. Fox*, nor any of them had an *Infallible* discerning Spirit, to which they have falsly pretended.

But if *Keith*, *Bugg*, &c. were *True Quakers*; then *True Quakers* are not *Infallible*. And then *G. Fox*, &c. (who said they were *Infallible*)

lible) were led by the Spirit of *Deluſion*, and not by the Spirit of *Truth*:

But that nothing may be wanting to the full Conviction of this,

Fourthly, The *Infallibility* of the *Private Spirit*, or of each *Particular Quaker*, is now Damn'd by their *Church*; and their *Infallibility* is *now* Reduc'd by them (as in the *Church* of *Rome*, whence their firſt *Inſpiration* came, as told before, and wherein it naturally ends) to that of their *Church*.

For Proof of this,

Firſt, Their *Meetings* or *Churches* in *Penſylvania*, &c. in *America*, have Cenſured *G. Keith*, and other *Separatiſts* there, for not ſubmitting to their *Judgment*, which theſe *Churches* have given forth againſt them.

This appears in the Account of the Proceedings *There* againſt the ſaid *G. Keith*, &c. in the Year 1692. which was Publiſhed by *G. Keith* or ſome of his Party, and Printed in the Year 1693. under this Title, *New-England's Spirit of Perſecution tranſmitted to* Penſylvania, *and the pretended Quaker found Perſecuting the True Chriſtian Quaker, in the Tryal of* Peter Boſs, George Keith, *&c.*

In anſwer to this, was Publiſhed a Vindication of the Proceedings againſt *G. Keith*, &c. call'd, *The State of the Caſe betwixt the People called* Quakers *in* Penſylvania, *&c. in* America, *and* George Keith, *with thoſe ſeduc'd by him into a* Separation *from them.*

This was wrote by *Samuel Jennings*, a *Quaker Juſtice of Peace* in *Penſylvania*, and one of the

the Prosecutors of *G. Keith* and the *Separatists*, and Printed at *London* in the Year 1694. To which *G. Keith* hath Printed a *Replication*, Entituled, *A further Discovery of the Spirit of Falshood and Persecution*, &c.

I will not trouble my self nor the Reader to say any thing either for or against the *manner* of these Proceedings of the *Old Quakers* against their *Modern Separatists*; let them implead one another as to that. All I am, at present, concern'd for, is, that their *Churches* have *Censur'd* these *Separatists*; and consequently given Judgment against the *Light* within *Particular Persons*; which was the *Original* Pretence, and only *Infallible Guide* of the *First Quakers*: And, upon this only ground, they exclaim'd against any *Church* assuming Authority over any Man's *Private Spirit*, or his *Light within*, as *Anti-Christian*, and *Diabolical*: and gave this as the Reason of their *Separation* from the *Church* of *England*: And yet *now* Condemn the Pretence of the *Light within* others who Separate from them.

Nay more, they flie to the *Brachium Seculare*, when it is on their side, for *G. Keith*, and other of their *Separatists* were try'd before *Samuel Jennings* and other *Quaker Justices of Peace*, at their Sessions in *Philadelphia*, &c. and some of them were Imprison'd for Printing and Publishing Defences for themselves, without *License* (tho it be their daily Practice in *London*, most, if not all, their Books *Here* being Printed without License) they Issu'd Warrants (one is inserted in the above-

nam'd

nam'd Narrative, *New-England's Spirit of Perſecution*, &c. p. 4.) againſt the Printers and Publiſhers of a Vindication of *George Keith* and his *Separatiſts*, Entituled, *An Appeal from the Twenty Eight Judges to the Spirit of Truth*, &c.

The Twenty Eight Judges were 28 of their *Miniſters*, who had paſs'd Sentence againſt *G. Keith* at *Philadelphia* the 20th of the 4th Month 1692. *As a Perſon without the fear of God before his Eyes*, &c. And they Publiſhed a Paper of this Judgment againſt him. In Anſwer to which came out the aboveſaid *Appeal*, for which the Printer (*William Bradford*) was Apprehended and put in Priſon, and his *Letters* ſeiz'd (whereby he was diſabled to ſupport his Family, and at laſt forc'd to quit that Country, and fled to *New-York*) and one *John Macomb* (a Taylor) was proſecuted for Diſperſing one of them; his Name is inſerted in the aboveſaid Warrant. And *Sam. Jennings* was one of the *Five Juſtices*, who Sign'd the Warrant.

But the Pretence in the ſaid Warrant was for Reflecting upon Their Majeſties *Juſtices of the Peace* in the ſaid *Appeal*: for ſome of theſe 28 *Miniſters* who judg'd *George Keith*, were likewiſe Juſtices of the Peace, as the aboveſaid *Samuel Jennings*, &c. Yet how ſeverely do they inveigh againſt *Miniſters* in our *Church* being *Juſtices of Peace*, or *Secular Magiſtrates*!

But this double Capacity of *Juſtices* and *Miniſters* ſerves them in ſtead in other matters, as in the Caſe of the *Sloop* hereafter

 mention'd.

mention'd. But I must not omit to acquaint the Reader that the ground of this Prosecution against *G. Keith*, was his Preaching Christ *without*, or a *Personal Christ* in *Heaven*, besides *the Light within*, which, he said, was only the *Spiritual presence of Christ*, *by his Light and Life*, *in all his Children*.

Upon this *G. Keith* was accus'd for Preaching *Two* Christs, *i. e.* a Christ *without*, besides the Christ *within*. And so, *Denying the sufficiency of the Light within*, which *Light* the other *Quakers* say *is sufficient*, *without the Man Christ Jesus*.

This *Sam. Jennings* (after their manner of mumbling Thistles) will not *Confess*, but dare not *Deny*.

If they took no Offence at Preaching a *Christ without*, and thought this not derogatory to the sufficiency of their *Light within*, Why was *G. Keith* accus'd for this, and nothing else? What need was there for the *Ministers* of the *Quakers* (as *Thomas Fitzwater*, and *Will. Stockdale*) to appear as Witnesses against *G. Keith*, for Preaching that Doctrine, and no other, even as his Adversary *Sam. Jennings* himself gives the Account? Why was this the business of so many *Meetings*, and of so great stir among them, and at last of an open *Separation*, if the *Quakers* do, in good earnest, believe in a Christ *without* them, or in a *Personal Christ* who suffer'd, and dy'd for us, and now Reigns in *Heaven* in the same *Body*? For *G. Keith* is not so much as accus'd for Preaching any thing else but this. And I think this

as

as good as a Demonstration, That (however they endeavour to mince the matter) they do not *Really* believe in any other *Saviour* than their own *Light within*; which they call *Christ*, and so endeavour to amuse us.

But, Reader, take notice, that (as it is told in *G. Keith's* Apology aboveſaid, call'd, *New England's Spirit of Perſecution*, &c. p. 2. and own'd likewiſe by *Sam. Jennings*) a *Meeting* conſiſting of at leaſt 60 Monthly Meeting Members gave Judgment, in Vindication of *G. Keith*, againſt his Accuſers, *T. Fitzwater* and *W. Stockdale*, the ſubſtance of which was, *That they ſhou'd forbear Preaching and Praying in Meetings till they had Condemned their Ignorance and Unbelief*, &c. But at the next *Quarterly Meeting*, a Party withſtood the ſaid Judgment, and ſaid, *That the Perſons being Miniſters, none but them of the Miniſtry were fit to Judge.* Which many (ſays the Account) thought reliſh'd too much of *Popery*. But, as above-told, after this, an Aſſembly of *Twenty Eight* of their *Miniſters* met together at *Philadelphia*, and Publiſhed a Paper of Judgment againſt *G. Keith*, the 20*th.* of the 4*th.* Month, 1692. in anſwer to which, he Publiſhed *An Appeal from theſe* 28 *Judges to the Spirit of Truth*, &c. In Reply to which, theſe *Miniſters*, being likewiſe *Juſtices of the Peace*, Iſſu'd their Warrants againſt the *Printers*, *Publiſhers*, &c. as above is told.

Here is a many-forked and involved *Infallibility*, one **Meeting** *Juſtifying*, another *Condemning* G. Keith; and all for the very ſame

Doctrine. There were, in *America, sixteen* Meetings against *G. Keith*, and *as many* for him.

This will not only overthrow the *Infallibility* in each particular Person among them, but even of their *Churches* or *Meetings*.

However their *Churches* or *Meetings* assuming an Authority over the *Light within* particular Persons, totally destroys their Original pretence of *Infallibility* in *particular Persons*.

6. And besides this *first* Proof in *Pensylvania*, there is another yet more Express and Positive, call'd, *The* Barbadoes *Judgment*. The Dispute was this very Point, whether they were to adhere to the *Spirit* or *Light* in *each particular Person*, or to the Judgment of their *Church* or *Meetings*. And it was resolv'd, as follows.

At a Quarterly Meeting at Ralph Fretwell's *House in* Barbadoes, *the* 23d. *day of the Tenth* Month, 1680.

I desire to give up my whole Concern, if requir'd, both Spiritual *and* Temporal, *unto the* Judgment *of the Spirit of God in the* Men *and* Women's Meetings: *As believing it to be more according to the* Universal *Wisdom of God, than any particular Measure in my self, or any particulars with which the* Men *and* Women's Meetings *have not Unity.*

This Judgment was subscribed by 39 Men, and 43 Women: in all, 82.

And the Party that sent the abovesaid Judgment, writes thus: *This Paper hath been Promoted in sundry* Meetings *since, and Subscrib'd; but some few have Refused: in Abhorrence whereof*

whereof, other Perſuaſions have Poſted it.

This you have in *Babel's Builders*, p. 4.

7. There are further Teſtimonies to this in ſome *of the* Quakers *Principles*, &c. p 14, 15. where the words of ſome of them are ſet down, as followeth.

" 'Tis true, Friends in the beginning were " turned to the Light in their own Conſcien- " ces, as their proper Guide; but when it " pleas'd the Lord to gather ſo great a Num- " ber into the Knowledge and Belief of the " Truth, as were in few years gathered then " the Heavenly motion came upon *George* " *Fox* as the Lord's *Anointed*, as being the " **Great Apoſtle** of *Jeſus Chriſt*; and as one " whom the Lord had ordained to be in the " place amongſt the Children of Light, in " this our Day, as *Moſes* was amongſt the " Children of *Iſrael* in his Day, to ſet forth " the Methods and Forms of *Church Govern-* " *ment*, and to Eſtabliſh *Monthly* and *Quarter-* " *ly Meetings* of *Men*, and of *Women diſtinct* " *from* Men; and theſe *Meetings* are ſince " called the *Church*; whoſe *Counſel*, *Advice*, " and *Judgment* (as occaſion ſhall offer) is to " be ſubmitted unto by every one, who Pro- " feſſeth himſelf a Member of the Church. " *And*, ſaith *George Whitehead*, We are to " Believe as the true Church Believes, *&c.* " *Chriſtian Quaker*. Part 1. p. 9. *Anno* 1680.

8. I was told by one preſent at the *Quaker-Meeting* at *Radcliff* on *Sunday* the 17*th* of *February*, 169⅘. that Mr. *Penn* having Preached, and after, *George Keith* riſing up,

and Expounding some *Scripture* in another manner than Mr. *Penn* had done, Mr. *Penn* stopt him, and solemnly denounc'd these words against him, *In the Name of the Lord, I pronounce him an Apostate, over the Head of him.*

Upon which occasion, I have these few Questions to ask.

Whether this was a Sentence from Mr. *Penn* himself, or from their *Church*? If the latter, *it* comes in the *Class* just before-mention'd, of their *Church-Authority* over the *Light within* particular Persons.

But if the former, then here is *Private Light* against *Private Light.* And Mr. *Penn* will please to tell us by what Authority he Pronounc'd this Sentence against *G. Keith*, in the *Name of the Lord.* If by an *Ordinary* Commission, of *Succession* to *Christ* and the *Apostles* by Regular *Ordination*: That I should be glad to hear. But if by an *Extraordinary* Comission, such as the *Prophets* and the *Apostles* had, we would desire such *Credentials* as they had, that is *Miracles.* Otherwise, any Reason why this is not rank *Enthusiasm*; and liable to the Sentence of those who spoke *In the Name of the Lord*, when *He* had not sent them.

Mr. *Penn* owns the *Enthusiasm*, but does not shew the *Miracles*: For he said publickly in their *Yearly Meeting*, in *May* 1695. in *Excuse* or *Justification* of his abovesaid *Sentence* of *Apostacy* against *G. Keith*, That he was then so Transported with the extraordinary Power of God upon him, that he knew not whether he was *sitting*, *standing*, or *kneeling*, when he spoke the words. But

But whether this *Enthusiasm* proceeded from *Divine*, or what other *Inspiration*, will be best known from the *Doctrine* it supported, and which was the ground of the Contest. And it was thus told to me by one who was present, *viz.*

That Mr. *Penn*, at a former Meeting, had Explain'd this Scripture, 1 *John* 1. 7. *The Blood of Jesus Christ cleanseth us from all sin*, in this manner, *That the Blood was the Life, and the Life was the Light within.*

This Resolves all into the *Light within*; which (as will be further shewn) they make to be the *Archi-Type* and *Substance* of what *Christ's* outward *Body*, *Blood*, and all that he *did*, or *suffer'd* in it, were but the *Types* and *Shadow*; and so of much less *Value* and *Consequence* to our *Salvation*. But, to go on with our present matter of Fact.

At the fore-mention'd *Meeting* the 17*th.* of *Feb.* 169$\frac{4}{5}$. *G. Keith*, taking occasion to Discourse upon the above-said Text, 1 *John* 1. 7. did Expound it in a quite different manner from what Mr. *Penn* had done (but without naming of Mr. Penn;) said, That it ought to be taken *Literally*; that it was the *outward* shedding of *Christ's Blood*, which *cleanseth from sin*; and that this was not to be Resolv'd into the *Light within*, nor to be *Spiritualiz'd* away from the *Letter*: For that this was overthrowing of the *Faith*. Upon which Mr. *Penn* rose up, and Interrupted him, in the middle of his Discourse (which, I am told, is contrary to the *Method* and *Freedom* of their *Meetings*,

and *Church-Discipline*) and taking it to himself, and his former Exposition of that Text, which is told above, he inveigh'd, not without great *Passion* (which he mistook for *Inspiration*) against *G. Keith*, concluded with the Sentence of *Excommunication* above told; and stopping *G. Keith* from any Reply, immediately Dissolv'd the Assembly.

I will not here enlarge upon the Subject Matter of this Dispute betwixt them; because it will be fully Discuss'd in the following *Sections*.

But for the present, I only apply it to the point of their *Church Authority*, over the *Light within particular Persons*, which was their *Original* and *Great Pretence*.

9. There was another remarkable Instance of the opposite *Infallibilities* of their *Churches*, in the Contest (among other things) about the *Jurisdiction* of their *Women's Meetings*; of which *George Fox* was the *Founder* and *Supporter*. On the other side *John Story* (before-mentioned, against whom *Sol. Eccles* Propounded) and *John Wilkinson* were the chief Leaders, and many in the *West-Country* follow'd them; but the *London-Quakers* adher'd generally to *G. Fox* and the *Women's Prerogatives*; these were the *Court-Party*. And these Pronounc'd and Printed a formal Sentence of *Excommunication*, Subscrib'd by Sixty Six of them, bearing Date the 12*th* Day of the fourth Month, 1677. against *Story*, *Wilkinson*, and the rest of the *Country-Party*; who, not being us'd to give ground to the *Court*) return'd their Com-

plement

plement in as Formal an *Excommunication* of these their *City-Judges*; and that they might not be behind them, their *Sentence* was Subscrib'd by *Sixty Seven* of the *Country-Party*. Concerning which I shall have further occasion to speak hereafter; but mention it in this place, as a Proof of their *Infallibility*. For all who are in *Infallibility*, must be in *Unity*. Whence it is a *Principle* of the *Quakers*, That they are all of one *Mind* and *Soul*: And in this they pretend to distinguish themselves from all other Societies of Men whatsoever; and give this of their *Unity* as a Mark of their being the *True Church*. Thus *Edward Burroughs* says, *p.* 462. of his *Works*, that *They* (the Quakers) *are of one Mind and one Soul*. And yet the aboveſaid *Counter-Excommunications* stand both Un-repeal'd against one another to this Day; and the very same Division is still kept up in the *opposite* Quaker *Churches* of *Harp-lane* and *Grace-Church-street*; who differ upon the old Matter, which divided *Story*, *Wilkinson*, &c. and no other. Thus, as in *America* there were *sixteen* of the *Quaker-Meetings* for *G. Keith*, and *sixteen* against him and his Doctrine, which before is told: So now here in *England* there is *Church* opposite to *Church*; and *Excommunication* against *Excommunication*, yet both *Infallible*, both in the *Unity*; and *All* notwithstanding, *are of one Mind and one Soul*.

10. But there is a *third Faction* and *Church*, now set up amongst them, and opposite to both *Harp-lane* and *Grace-Church-street*, condemning

demning *Both* the other, and condemn'd by *Both* the other: that is, the *Society* of *Turner's-Hall*, where *G. Keith* and his Party have set up; since the *Excommunication* of *G. Keith* by the *Yearly Meeting* in *Grace-Church-street* in *Whitsun-Week*, 1695.

Of which he has given us a full Account in Print, Entituled, *The Pretended Yearly Meeting of the* Quakers, *their* Nameless Bull *of* Excommunication *given forth against* G. Keith, *&c.* And in another Treatise, which bears this Title, *The true Copy of a Paper given in to the Yearly Meeting of the People called* Quakers----*the* 15th. *day of the* 3d. *Month* 1695. *with a Brief Narrative of the most material Passages of Discourse betwixt* George Whitehead, Charles Marshal, *and* George Keith, *the said day*, &c. *Together with a short List of some of the Vile and Gross Errors of* George Whitehead, John Whitehead, William Penn, &c. Both these are Printed for *R. Levis*, 1695. and the *Bull of Excommunication* is inserted *Verbatim*, in the first of these Accounts.

As to the *Justice* or *Injustice* of the said Bull, I refer the *Reader* to these two short Treatises above-mentioned.

But the use I have to make of it, is, to shew the Authority which their *Church* or *Meetings* do assume over the *Infallibility* of the *Light within* Particular Persons; which was the great Pretence upon which the *Quakers* first set up, and decry'd all *Church-Authority* as *Carnal* and *Anti-Christian*. That is (as they have

have done the Power of the *Sword*, which will be hereafter ſhewn) *till it come into their own Hands.*

For you muſt know, that when a *Quaker* ſets up the *Infallibility* of the *Light within*, he means only within *Himſelf*, not within *you*, or any other: For *that* may be a *Falſe-Light* and *deceive* **You**; but in **Me** (ſays the *Quaker*) it is *Infallible*, and I am ſure it cannot lead **Me** wrong. And ſo it is, when one *Quaker*'s **Light** does croſs anothers (for croſs they do) then each *Damns* the others *Infallibility*; and ſays, that he is *Ravened* from the true *Light*, and is not a true *Quaker*. Thus the 67 *Weſt-Country Quakers* who *Excommunicated* the 65 *London-Quakers* for firſt *Excommunicating* of them, wou'd not allow them the Name of *Quakers* (as you will ſee hereafter) and the *Foxonian Quakers* ſay, that the others are not the *Quakers*, but themſelves only. Each Party calls the other *Impoſtors*, *Deceivers*, *Apoſtates*, *Devil Driven*, &c. And, being Men of *Honour*, we are bound to believe *Both* to be in the *Right*, ſince *Both* pretend equally to *Infallibility*.

11. There is yet a *Fourth Church* of the *Quakers*, which is worthy to be mentioned; theſe are call'd, *The New Quakers*, and reſide moſtly in *Long-Iſland* and *Eaſt-Jerſey* in *America*. It is true, they are diſown'd by all the reſt; but as much diſowning them. They are *Cameronian-Quakers*, and follow the Principles of *Quakeriſm* up to the height; which neither *Fox*, nor any of his Followers have done;

and

and therefore are accus'd by them as Prevaricators from their own Principles. For Example, the receiv'd Notion which the *Quakers* have of the *Resurrection* (which I will shew in its place) is not that of the *Body*, but an inward rising up, or *Resurrection* of the *Light* within in the *Heart*. And therefore they say, that they have attain'd the *Resurrection* already. Pursuant to this Principle, the *New Quakers* have turn'd off their *Wives*, because *the Children of the Resurrection neither Marry, nor are given in Marriage*. And they condemn *Marriage* as of the *Devil*, because *The Children of this World Marry*. Yet they Hate not the *Women*, only wou'd not be Ty'd to them; which made one of them, (*James Seaton*) having parted with his *Wife*, fall in League with *Mary Ross*; who, because, as *G. Fox* says, they were come to the State of the first *Adam*, in his *Innocency*, stript her self stark Naked, and so appear'd, saying, that it was a sign of *Guilt* to be asham'd of one Part of ones Body more than of another. But his *Wife* meeting with her, beat her so well, that tho' she car'd not for *Cloaths* as a *Covering*; yet she thought them convenient as *Armour*; which that Spark, more *Bold* than *Wise*, wanted, who, adventuring too near this *Naked Vertue*, receiv'd such a Token of her Love, as stuck to him; and gave him occasion at once to *Bemoan* and *Revenge* himself in this *Distich*, upon his *Adamical Mistress*.

In Miriam Rosam.

Per Miriam Juro, Doleo quam vulnere Duro,
Desere famosam spinigeramque Rosam.

These

These *New Quakers* not only *Sing*, but *Dance* in their *Publick* Meetings; and some bring *Fiddles* for that purpose; And those who have seen them, told me, that even the *Old Women* do *Frisk* and *Vault* with that Vigour, that they must have some other help besides their own; for they *Dance* as well as *Pray* by the *Spirit*. And they can defend themselves as well by *David*'s Dancing before the *Ark*, as the other *Quakers* for their Preter-natural *Quaking* and *Shaking*, from *Habackkuk*'s Lips *Quivering*, &c.

The Ring-leader of these *New-Quakers* was one *Thomas Case*, whence the *Old Quakers* call them (in scorn) *Case*'s *Crew*. This *Case* Preached in a *Surplice*, upon the *Bridge* at *New-York*, and asserted that he was come to *Perfection*, and cou'd *Sin* no more than *Christ*; because that whatever he *said* or *did* was by the same *Spirit* which *Christ* had; which is a natural Consequence of the *Quakers* Notion of *Perfection*, before spoke of, of their being *Equal* with *God*, of the same *Substance*, *Soul*, and Essence with Him. And because the *Quakers* do not own any Personal *Christ*, or Man *Jesus*, now in Being, except what is within themselves (as will be shewn) and because, if so, then the Preaching of an outward Christ, now in Heaven, and to return in an outward Bodily Appearance to Judge the World, must be a Doctrine not only False, but of a most Pernicious Consequence, to make Men Trust to, and Expect such an Outward Coming of *Christ*, and draw them from the Inward,

which

which is the only Coming, if this be true; therefore these New and most Genuine *Quakers* think it not enough to deny such an outward *Christ*, as the others do, but that they are obliged to Vilifie Him, and treat Him with the utmost Contempt. And I can name one, who Reasoning with one of these concerning the outward *Christ* (O horror to repeat it!) he bid that *Christ* kiss his——— I wou'd not have let the Light see such outragious Blasphemy, but that the World shou'd know that prodigious length to which this *Quaker-Spirit* has transported some of them. And it was not behind this, which a *Quaker-Preacher* now in *London* said to one (I can produce) who was endeavouring to perswade him that *Christ* was now a Man; the Preacher reply'd, *The Man Christ, a E——rt.*

These new *Quakers* have so much Indignation against the Old ones, for not coming up to their own Principles in all things, that they used, when they met them, to throw Dust in their Eyes and Mouths, telling them that Dust was *Serpents-Meat*, and they gave them that to feed upon. This came home upon them, for calling the Holy Scriptures, Death and Dust, and Serpents-Meat, as you will see in the next *Section:* To which I now hasten, having given this short Account of these *New Quakers*, because they are not so generally known here in *England*. And they have the same, and as good a Plea to the *Light* within, and to *Infallibility*, as the other *Quakers* have. But if any one of the Four *Quaker*

Churches

Churches above-mention'd be in the Right, all the reſt are in the Wrong. And if All be Right, all are Wrong; for they all Condemn one another, and call one another by the moſt Malicious Names they can Invent, *Apoſtates*, *Judas's*, *Devils Incarnate*, &c. for they know one another beſt.

12. Thus tho they make their *Light* within to be *God* and *Chriſt* and *Infallible*, and therefore that it ſhould not be Reſtrained, but that they ought to have *Liberty of Conſcience*, yet do they, of all People, allow leaſt *Liberty of Conſcience* to thoſe under their Power, and are moſt out of Patience at thoſe who plead their own *Light* within, againſt any the moſt Triffling Order or Cuſtom of their *Church*. See a Book of Mr. *Penn's*, wrote againſt ſome of the *Separate Quakers*, entituled, *A Brief Examination and State of Liberty Spiritual*, Printed 1681. there p. 11. he tells thoſe *Quakers* who ſtuck to their own *Light* within, rather than the Orders of *G. Fox* and his *Church*. 'And this I affirm (*ſays he*) from 'the Underſtanding that I have received of 'God, that the Enemy is at work to ſcatter 'the Minds of Friends, by that looſe Plea, '*What haſt thou to do with me? Leave me to 'my Freedom, and to the Grace of God in my 'ſelf*, and the like——For this is the plain 'Conſequence of this Plea, if any one (eſpecially if they are but lately convinced) 'ſhall ſay, I ſee no Evil in paying Tythes to 'Hireling Prieſts, in that they are not 'Claim'd by Divine Right, but by the Civil

'Laws

Laws of the Land. I see no Evil in Marrying by the Priest, for he is but a Witness. Furthermore, I see no Evil in declining a Publick Testimony in Suffering times, or hiding in times of Persecution, for I have *Christ*'s and *Paul*'s Examples. I see no Evil in Worshipping and Respecting the Persons of Men; for whatever others do, I intend a sincere Notice that I take of those I know, and have a good esteem for. Lastly, I see no Evil in keeping my Shop shut on the World's Holy-days, and Mass-days (as they call them) tho they are rather Lewdly and Superstitiously than Religiously kept; for I wou'd not willingly give any Offence to my Neighbour. And since your Testimony is against Imposition, and for leaving every one to the Measure of the Grace which God hath given him, not only no Man hath Power to Reprove or Judge me, but I may be as good a *Friend* as any of you, according to my Measure. And now here is *Measure* set up against *Measure*, which is Confusion it self—*Babel* indeed: This is that very Rock both Professors and Prophane, wou'd long since have run us upon, namely, That a way is hereby opened to all the World's Libertines, to plead their Light within for their Excesses. *Thus Mr. Penn. And again*, p. 13. Nor is this the least Evil this Spirit of strife is guilty of, even at this day, that it useth the words *Liberty of Conscience* and *Imposition* against the Brethren, in the same manner

manner as our Suffering Friends have been always accustomed to intend them against the persecuting Priests and Power of the Earth.

This looks very like playing of Booty! For it effectually overthrows that loose Plea (as Mr. *Penn* calls it) of the *Light* within; to which he allows no sort of *Liberty*, no, not in the smallest Punctilio's practis'd in their *Church*, such as taking off your *Hat*, or *Bowing*, which they call *Worshipping* of Men, tho you mean no more by it than a *sincere notice of those you know, and have a good Esteem for*: or shutting your Shop upon a *Holy-day*, only not to give Offence to your Neighbours. Or if your *Light* within see no Evil in paying of *Tythes*, *Marrying* by a *Priest*, only as a *Witness*; or *Hiding in times of Persecution*, having Christ's and *Paul*'s Example for it: Yet that will not excuse you, tho' you had both their Examples and Precepts for it; and tho your *Light* within be never so much convinced of it; if it Thwart the Discipline or Customs of the *Quakers*. But what if these *Quakers*, whose *Light* within shou'd allow them to take off their *Hat*, or *Bow*, &c. appear'd by all other Circumstances, to be Good, Honest, and Conscientious Men? That would not do, for Mr. *Penn*, in his *Address to Protestants*, p. 245. says, *Holy Living is become no Test among us, unless against the Liver. The Tree was once known by its Fruit, 'tis not so now; the better Liver, the more Dangerous, if not a Conformist.* Thus he.

Well, But tho' they allow *Liberty of Conſcience* as little as other Men, yet Mr. *Penn* makes a difference 'twixt them and others, in his *State of Liberty Spiritual. Vt ſupra.* p.14. That they do not, as others, *Compel Conformity by worldly Violence upon the Perſons and Eſtates of Conſcientious Diſſenters.* God be thanked they have not, or ever had the Power to do it here. So they may boaſt of their *Lenity* and *Good Nature* what they pleaſe. But they have ſhew'd it where they had the Power, as in the Proſecution of *G. Keith*; and others in *Penſylvania* (before mentioned) where they both ſeiz'd *Goods* and *Impriſon'd*: And Proſecuted *G. Keith*, for what, by their Law, was *Death*: And were going on with their *Proceſs*, againſt him, when the *Government* was taken out of their hands, and *Colonel Fletcher* (a *Church of England Man*) made Governour there inſtead of Mr. *Penn*, who put a ſtop to the *Proſecution* of theſe *Conſcientious Diſſenters*; elſe *G. Keith* might not now have been *alive* to have given them any further Oppoſition.

But have they no *Wordly Coertion* here? Yes, beyond what the *Church* of *England*, or any other *Church* have in their Power. For they being moſtly a *Trading People*, and chiefly amongſt themſelves, whoever is *Diſown'd* (ſo they call *Excommunication*) by their *Church*, do' *ipſo facto* loſe his *Trade* among them; and there is not *one* of an *hundred* of them, but muſt be thereby *Broke* and *Undone*. And this *Diſcipline* they obſerve ſo ſtrictly, as to keep their *Subiects* more in *Awe*, than all the *Excommu-*

nicat

ricato Capiendo's, and other objected *Severity* in our *Church*.

As on the other hand, the ſureſt Method with them, for a Young Man to ſtep into an abounding *Trade*, and a *Rich Wife* (of which there are many among ſo *Wealthy* a People) is to ſet up firſt for a *Preacher*; and if he happen to pleaſe, his *Fortune* is made. Of which many Examples daily occur, far beyond the much envyed allowance given to the *Hirelings*, as they call our *Prieſts*, which is hardly ſufficient to afford *Bread* to moſt of them. And *G. F.* had more *Money* at his diſpoſal, than any *Biſhop* in *England*; he having the Command of the *Quaker Treaſury*.

But as to the Subject of *Church-Government* and *Liberty of Conſcience*, which we are now upon, you will ſee more of it, when we come to Diſcourſe of *Tythes*. But the uſe for which they are brought into this *Section*, is to ſhew, That, as they are Practis'd by the *Quakers*, they totally overthrow, and are altogether inconſiſtent, as with their *Original Pretence* of the *Sufficiency* and *Independency* of the *Light within*; ſo with all their Plea to *Infallibility*, upon account of the *Infallibility* of *That Light*.

XI. There is a Topick behind, which, if the former *Convince* them not, may at leaſt *ſhame* them out of their vain Pretence to *Infallibility*: And that is, The Pitiful and Childiſh *Blunders* which are daily ſeen among them, ſome of which are mention'd in *Satan Diſcov'd*, p. 29. as *Will. Penn's* Printing in his

Christian Quaker, p. 104 That *Christ* was Born at *Nazareth*, which *Thom. Ellwood* Repeats in his *Truth Defended*, p. 167. *Will. Walker's* mistaking *John* XIV. 2. *In my Father's House are many Mansions*, for, *In my Father's House are many MANCHETS*; and thence improving what *Fine* Bread, even pretty little *Manchets* were in *God's* House. Another Preaching upon *Paul's* being bred at the Feet of *Gamaliel*; and being ask'd, by one in the Meeting, what that *Gamaliel* was, answer'd, a *Town* in *Judea*.

The Great *Fox*, in his *Great Mystery*, p. 29. (for want of his Spectacles) mistaking the *Eternal Light* (of which Mr *Baxter* wrote) for *External*, and so quoting Mr. *Baxter's* Words, and Naming the Page, where the Word is *Eternal* plainly Printed, he goes on like a *Hero*, and *Hews* down Mr. *Baxter* for his *External Light*, that is, *Temporal* (says *Fox*) and so proves that the *Light* of *God* was not a *Temporal* Light! And *thou that saith so art in the Delusion*, saith he to *Baxter*, who said no such thing, but the direct contrary. And who is in the *Delusion* now! Yet *Fox* is *Infallible* enough for all this! That wonderful Book of his affords a Great many such *Jests* as these, to Demonstrate their *Infallible*, either *Ignorance* or *Knavery*. But above all his *Battle-Door*, a **large Book** in *Folio*, in Defence of the Phrase **Thee and Thou**, out of several Languages, *Greek*, *Hebrew*, &c. Of which *G. Fox* understood not one Letter, yet Subscribes *G. F.* not only to the Book, but to the several Pages of this *Polyglott*. But some *Friends* do know

now the *Few* who had *Three-Score Pounds in Few Crowns* (as himself told it) out of the *Quaker-Treasury*, for helping G. *Fox*'s *Infallibility* as to the *Hebrew*: And by the like means they procur'd the Rest. And all not two *Pence* to their Purpose: Only to Boast their Gift of *Tongues*! And to afford *G. F.* to say, as he does in his *Introduction* to this *Battle-Doore*, magnificently thus. *All Languages are to me no more than dust, who was before Languages were.*

Many more the like Instances of their *Infallibility* might be produc'd, if the Reader were dispos'd to be merry. But I spare the *Friends*, and proceed.

SECT. VII.

Concerning the Authority of the Holy Scriptures.

THE *Quaker's* Notion of the *Light within* (as before explain'd) must necessarily cut off our Dependence upon the *Holy Scriptures* as a *Rule* either of *Faith* or *Manners*: For if that be *God* Himself, and makes us *Equal* to *God*; or, in the *Quakers* lowest Sense, as *Infallible* as the *Prophets* and *Apostles* in their Penning the *Scriptures*, then have we as sure a *Rule* as the *Scriptures*; and which must not yield to the *Scriptures*.

But because the *Scriptures* are often brought in Contradiction to the *Quaker-Light*, therefore they have made it their business to *De-*

preciate and *Undervalue them*, nay, sometimes o run them down as *Hurtful* and *Pernicious*, leading Men to the *outward*, from attending only to their own *Light within*.

Nay, to make them *False* in *many* things, that we may believe them, or *Trust* to them, in *nothing*. To make their *Authority* doubtful, by Disputing their *Pen-Men*, and raising all the Evil Suggestions that can be against them.

The Quaker's Refuge, Printed *Anno* 1673. p. 17. states this, as truly own'd by the *Quakers*, in these words.

Whether the first Pen-Man *of the* Scriptures *was* Moses *or* Hermes, *or whether both these are not one; or whether there are not many words contained in the* Scriptures, *which were not spoken by Inspiration of the* Holy Spirit; *whether some words were not spoken by the* Grand Impostor; *some by wicked Men; some by wise Men, ill Apply'd! some by good Men, ill Express'd; some by* False Prophets, *and yet True; some by* True Prophets, *and yet False*--

And from these Suppositions he goes on, and concludes that some part of the *Scriptures* concerning the *Redemption* and *Salvation* of Mankind were *True*. And p. 18. *That the* Scriptures as above Distinguished, *are a true Record*, &c.

Instead of Answering these *Diabolical* Suggestions against the *Sacred Authority* of the *Holy Scriptures of God*, and which evidently overthrow the *Certainty* of the *whole*; *G. Whitehead* in his *Innocency Triumphant*, Printed 1693. in Answer to *F. Bugg's New Rome Arraign'd*, p. 28. does own the whole, by way of an Excuse for it, and says, *That this question'd but of some*

some words in Scripture, *not all.* But the *Holy Scriptures* confirming the *whole* of themselves, one part Quoting another; if the *whole* be not therefore *True*, the *whole* must be *False*.

And we must take this to be the Opinion of the *New Quakers*, as well as the *Old*, because *Now* asserted.

G. *Whitehead* endeavours to solve this, *Ibid.* p. 21. in Answer to the Quotations which *E. Bugg* had brought out of their Authors, which call'd the *Holy Scriptures* by the Wicked and Contemptible Names of *Dust*, *Death*, *Serpents Meat*, &c. *Whitehead* says that was only in opposition to those who would have the very *Paper* and *Ink* and *Characters* to be the *Word of God* and the *Gospel*: Wherein *they were oppos'd* (says he) *Christ being the Word, and the Gospel the Power of God which Endures for ever, which the Books and Letters or Characters cannot.*

Here *Whitehead* says that there were *some Priests in the* North, *in and before the Year* 1653, *when those Books* (which *Bugg* Quoted) *were Printed, who were thus Ignorant. And that this was the Reason for those Expressions in these* Quaker Books.

First, This had been no Reason for these Barbarous Expressions, if it had been so.

But Secondly, I will joyn Issue with *George Whitehead* upon it, that there never were such *Priests*, either in the *North*, or any where else, that were so Ignorant.

No, *George!* This is an Arrant *Lye*, without all doubt. Did any Man ever *Think* or *Say* that the very Material *Paper* and *Ink* and *Letters* wou'd *Endure for Ever*?

Where is now *thy Infallibility!* Where *thy Common Honesty* or *Morality*, thus grosly to belye these *Priests* as thou calleſt them? But they thank *Thee* that it was so *Grosly*; for it is so very *Ridiculous*, that it is in no Man's Power to believe *Thee*, or that *Thou* canſt have the leaſt pretence to *Infallibility*, or even that *Thy* word shou'd be truſted in any thing that *Thou* averreſt, when *Thou* dareſt Print so notorious and impoſſible an *Untruth*. Like *G. Fox*'s senseleſs Reply to *Richard Baxter*, &c.

Great Myſt. p. 302. *Writing* (says he) **Paper** *and* **Ink** *is not* **Infallible**, *nor the* **Scripture** *is not the ground of Faith - Your Rule*, **Paper** *and* **Ink**, *that will come to* **Duſt**.

Here I wou'd fain ask them a Queſtion. How it comes, that since they are such bitter Enemies to the *Letter*, they yet make a Conſcience of saying *Thee* and *Thou* inſtead of *You* in the Singular, becauſe theſe were old *Engliſh* words in the firſt Tranſlations? Is there any *Immorality* or *Iniquity* in theſe *Letters* Y, o, u, more than in T, h, o, u, ? And is not every Nation Maſter of its own Language?

Beſides, theſe were not the words of the *Languages* in which the *Scriptures* were wrote. It is likely that *G. Fox*, and the reſt, in the Year 1650. thought they were, and, lighting upon some old *Engliſh Bible*, took it for the *Original*. For if ſtreſs muſt be laid upon the *Letter*, it muſt be ſurely upon the *Original Letter* in which the *Scriptures* were wrote. And the *Quakers* may as well lay ſtreſs upon the *Latine* or *French* or *Dutch* Tranſlation as upon the

the *English*, in this Case. How do they in other Languages make the Distinction betwixt *thou* and *you*, when *you* is us'd in the Singular Number?

Behold here, these Men whose Chief Principle it is to Decry and Damn the *Letter*, do set up, at the same time, the most *Superstitious*, and *Ridiculous* sticking to the *Letter* that ever was heard of since *Adam*, so very *Extravagant*, that, if it had *not been*, no Man cou'd have believ'd that it *cou'd have been*! Or that any Men cou'd have made a Case of Conscience of such a senseless and insignificant Criticism! But as the *Scorpion* is said to carry *Oyl* which cures its own *Venom*, so the wise Providence of God has dispos'd of most *Errors*, that they carry Contradictions to themselves in their own Bowels.

But, if the *Holy Scriptures* of *God* must not be call'd *the Word of God*, because they are wrote in *Letters*, why must the *Quakers* most Blasphemous and Prophane *Scribbles* be stil'd *the Word of the Lord*? Even *Solomon Eccles*'s **Lying Prophecy** before told, in his Letter to *John Story*. *To you all, this is* **the Word of the Lord**, says *George Fox*, of his own Writings. *Gr. Myst.* p. 225. *I charge you* (says he) *in the presence of the* Lord God, *to send this amongst all Friends and Brethren, every where, to be Read in all Meetings; To you all* **This is the Word of God.** [G. Fox's *Letter to all Friends*, Printed **1671.** with several Papers, &c. p. 60, 62.] the **Scriptures** *are not the* **Word of God.** [G. F. &c. Fire-

Some of the Quakers Principles, &c. p. 4.

Firebrand, &c. p. 159. 2d Part *An.* 1678.] A Printed Letter of *G. Fox*'s, which is now lying before me, Dated at *Dalston* the 13th of the 10th Month, 1683. bears this Title, *All Friends every where, this is* The Word of the Lord *unto you all.* And there is a Postscript in these words, *This you may read amongst the Children of the Light, and of the Day.* And p. 4. of the *Letter*, he says, *I remember, before we were call'd* Quakers, *as I was sitting in an House in* Nottingham-shire *(about the Year 1648.) the* Word of the Lord *came to me, and said*, &c. And yet in his *Great Myst.* p. 246, 247. he calls it *Blasphemy* to say that the *Scriptures* are the *Word of God.* His words are these, *They* (the Scriptures) *are not the* Word of God, *which thou* (Christopher Wade) *hast* Blasphemously *affirmed. But* (says he Jesuitically, to amuse the Reader) Christ *is the* Word of God. As if *Christopher Wade*, or any Christian had ever affirmed that the *Book* of *Scriptures* was the *Word* of *God* in the same sense as *Christ*; or any otherwise than as the *Records* of those *Revelations* which God, by his Holy Spirit, did dictate to the *Inspired Pen-Men*; But not a *Living Person* partaking of the *Substance* of the *Father*, like the *Word* Eternally *Begotten*! Cou'd this *George*, either of these *Georges*, *Fox* or *Whitehead*, produce any one Man, even in *Bedlam*, who ever asserted this of the *Ink* or *Paper* of the *Holy Scriptures*!

Why then do they use this Distinction? Against whom do they use it? Against *No* Body;

Body; it was only to *Shuffle* and *Cut*, to *Cover* and *Excuse* their Contempt of the *Holy Scriptures*; and, in their place, Deifying of their own *Spirit*, and their own *Scriptures*.

They knew that the *Holy Scriptures* cou'd not be diſcarded *openly* and *above Board*, nor all at once: That the World has been long in Poſſeſſion of them, and of a juſt Veneration of them; and therefore wou'd not ſo eaſily part with them, nor accept of any *Foxes* Inſpirations, inſtead of them: Therefore they ſet up a Power, like that of the *Church* of *Rome*, of *Infallible* **Interpretation** of *Scripture*: And improv'd it, as above is told, into *Immediate Revelation*, equal to that of the *Prophets* and *Apoſtles*. And, purſuant to this Plenitude of Power, they have taken upon them not only to *Abrogate* the moſt expreſs *Ordinances* of the *Goſpel*, and Pronounce them expir'd at their Pleaſure, as *Baptiſm* and the *Lord's Supper*: But to ſet up, and Inſtitute new ones, as the *Womens Preachings* (directly contrary to 1 *Cor.* xiv. 35. which ſuffers not *Women* to ſpeak in the *Church*) and the *Prelacy* of the *Womens Meetings*, an Invention never heard of in the World, till *G. Fox* Cobbled it out. And they Enjoyn not theſe only as *Eccleſiaſtical Injunctions* of their *Church*; but (upon their pretence, before told, to the ſame *Immediate Revelation* which was given to the *Apoſtles*) as the Inſtitutions of *Chriſt*. *Solomon Eccles*, in his Letter already mention'd to *John Story*, calls theſe, the *Womens Preachings* and the *Womens Meetings*, *the Great and Good Ordi-*

Ordinance, which Christ Jesus *hath set up in his Church.* This is directly giving us New *Scriptures*, and a New *Gospel.* For which they will find their Reward, *Gal.* i. 8, 9. *Rev.* xxii. 18, 19.

And they having (as they pretend) the same *Spirit* which gave forth the *Scriptures*, they cannot be bound by the *Scriptures*, or any *Command* in them, unless their *Spirit* does *Anew* require the same thing which the *Scripture* Commands.

So that the Scripture remains of no Authority with them; because, if, what the Scripture Commands, be Anew required by their Spirit, they are bound to obey it, because required by their Spirit: But if the Scripture Command the thing, they are (by their Principles) not bound to obey it, unless it be requir'd by *their Spirit* Anew. Which is most effectually overthrowing the Scriptures, and resolving all into their private Spirit, or Light within. This will yet further appear in the *Sections* which follow: But let me first give an Authority for the last thing that I have said; and it is such a one as does astonish me; because first, it is from the Ingenious Mr. *Penn*; secondly, it is where he accuses others of Misrepresenting the *Quakers Principles*, and rescuing them from such Mis-representations, he sets them down in their most Moderate, and, he says, True Sense. And he

Reason against Railing, 1673, p. 150. Art. 21.

he averrs, *That what was a Commandment to any Servants of God, in old time* (that is, in the Scriptures)——*That such are not Commandments to us, unless required by the same Spirit* Anew.

And he instances in *those Elementary Types, Shadows, and Figures appointed* (as he says) *for a season, and to pass off.* These are the Sacraments of Baptism and the Lord's Supper, which he calls Elementary Types, and Figures: But that they were appointed only *for a season, and to pass off*, that is not to be prov'd from Scripture, which enjoyns them *till Christ's coming again*, 1 Cor. xi. 16. *always, even unto the end of the World*, Matth. xxviii. 19, 20. But all this signifies nothing. These Commandments *are not required by the* Quaker *Spirit* Anew. And so they *pass off.*

This we are sure is not Aggravated upon them.

Indeed Mr. *Penn* does in the same place find fault with those who would improve this Principle of theirs, to justifie *Immoralists*, and things inconsistent with Government; *As if* (says he) *that Eternal, Holy, Omnipresent Light, with which we are enlightned, did not continually declare and require Just and Righteous things at our Hands.*

This, with submission, instead of an Excuse, is a full Confession of the whole Charge, unless Mr. *Penn* can make it appear, that the *Quakers*, and *every one of them in particular*, have this *Light* more than other Men: Or

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they have it, that they must necessarily be guided by it. Because otherwise, they may commit *Theft*, *Sacriledge*, and all *Immoralities* under this Umbrage: And no Command of Scripture can Restrain or Convince them, by this Latitude granted here; because if they shou'd *Enthusiastically* **Believe**, or *Hypocritically* **Pretend** that such Command of Scripture was not required by *their Spirit* **Anew**, it is *ipso facto* superseded by this Principle.

Thus it being objected to *G. Fox*, that one of his *Quakers* had pretended an Immediate Call from Heaven to commit Theft, or Robbery, and Sacrilege, in taking out of the *Church* an Hour-Glass. *G. F.* does vindicate it in these Words. *And as for any being moved of the Lord to take away your Glass from you, by the Eternal Power it is owned.* And if another shou'd pretend an Immediate Call to take away the Communion-Plate —— for that too is put to Superstitious Uses —— where is the end of these loose Principles! Mr. *Pennyman* can tell whether he did not sollicite *G. W.* to return a Letter, which another *Quaker* had stoln, and given to him, and whether *G. W.* did not make this Answer, *That unless the Lord required him he wou'd not return it again.* See more of this in *Tyranny and Hypocr. &c.* p. 37.

Great Myst. p. 77.

Some of the Quaker-Principles, p. 8.

But

But as for things *Inconsistent with Government*, which Mr. *Penn* supposes their *Light* can never dictate, I referr him to what follows of the *Quakers* Loyalty.

These concern the *Government* of the *State*. But as for *Church-Government* (which is much more *Sacred*) I think Mr. *Penn* will not say, but that their Principles are wholly *Inconsistent*. Have they not broke off from the *Church-Government* established in *England*, and in all the *Christian World*? And do they not pretend that their *Light* guides them in it? Have they not by the same *Light*, Rebell'd from *Episcopacy*, which they cannot deny was in the times of the *Apostles*, and through all Ages of Christianity to this day? If they think this a *Light sin*, let them read the 16th of *Numbers*, and see if the sin of *Korah* was small? Or if it was for any thing else but *Church-Government*? And St. *Jude* tells us, *ver.* 11. of those under the *Gospel* who *perish'd in the gain-saying of* Korah.

But if disobedience to *Church Government* be no such great matter, why do the *Quaker-Church* treat their *Separatists* with such violent Fury, and strain their Invention to find Names bad enough for them; *Devil-driven Dungy Gods*, &c. as if already smoaking in Hell? Why do they charge them so desperately with the hainousness of *Schism*?

It is true indeed, that the *Church* cannot subsist, more than any other *Society*, without *Government*: But it is as true, that the *Quaker* Pretence to the *Private Light* in *Particular Persons*

Persons, as a *Principle* over-ruling *Scripture*, and all *outward* Ordinances, is *Inconsistent to the Government* either in *Church* or *State*, or any security from all the *Dismal* and *Enthusiastical* **Murthers**, **Rapines**, and **Outrage** of the *Zealots* among the *Jews*; who went upon the same *Principle*, yet shew'd no evil signs of it; nor, I do Charitably believe, had, at first, any Evil Designs, nor knew, more than *Hazael*, 2 *Kings* viii. 13. whither these Principles would at last hurry them.

But if *Hard Words* are a *Natural Presage*, and shew an *Inward Disposition* to come to *Blows*, no People have express'd more *Virulence* in the *First*, nor do I believe that they are *Infallibly* secur'd from the *Latter*: But no Tempting occasion has of late offer'd it self to them. For it is a very convenient Principle to be protected by other Mens *Swords*, without running any of the hazard our selves; to enjoy the *Benefits* of *Peace* equally with others, and to be freed, if not from the *Charge*, at least from the *Slavery* and *Dangers* of *War*. *It is good to sleep in a whole Skin.* But yet if they had a Government of their own, they wou'd not part, no not with a **Sloop**.

And they have shewn that no sort of People wou'd less encourage, under their own Government, their old pretended *Principle* of *Enthusiasm*, or the *Private Spirit*: We see how violently they now oppose it in their *Separatists*. They call any Opposition to the Orders of their *Church*, no less than *Rebellion*, and that against *God Himself*. Thus *Solomon Eccles*,

Eccles, told *John Story*, in his Letter above-Quoted, That his opposing the *Divine Right* of the *Womens Preachings* and *Womens Meetings*, set up by *G. Fox*, was *Rebellion* against the *living God*. (More Instances of this see in *some of the Quakers Principles*, Sect. 13.) And they make Orders in direct opposition to the *Laws*, and make it *Rebellion* against *God* to obey the *Laws*, as in the Case of *Tythes*. They declare all, as well *Payers* as *Receivers* of *Tythes*, to be *Anti-Christs*, and to have deny'd *Christ's coming in the Flesh*. And it is at their Discretion to declare any other Injunction of the Law of the Land to be against their *Light*; and then it is *Rebellion* against God, any longer to obey the *Law*, in such a Case. So that all our Laws stand but at their pleasure. And if they shou'd declare against *All Laws* and *Kings* together; there is nothing excepted from the *Plenary Power* of their *inward Light*.

Do not think these so extravagant suppositions. They have done as much as all I have said. Their Principle is Spiritualizing. And as they have Spiritualiz'd away all the *Letter* of the *Scripture*, the *Sacraments*, and *Christ's Humanity*; so have they reduced *Government* also, from the *outward Administration*, at least, of *Kings*, when the time was that they durst

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T. C's Animadversions upon *G. W's Innocency Triumphant*, p. 16. and 30.

Some of the *Quakers Principles*, *Sect.* 10.

ſpeak plain: As in *Edw. Burrough*'s *Standard.* &c. in the Year 1658. p. 9. *The Lord is riſen* (ſays he) *to overturn, overturn,* **Kings** *and* **Princes, Governments** *and* **Laws**; *and He will change* Times *and* Laws, *and* Governments: *There ſhall be no* King *Ruling but* **Jeſus** *nor no Government of force, but the Government of the* **Lamb.** And *George Fox* ſays, *There is that Nature that would have an Earthly King to Reign, in which Nature lodgeth the Murtherer.* **A Word from the Lord,** p. 15. *Anno* 1654. *The Lord will cleanſe the* Land *of you* (Rulers, Prieſts, *&c.*) *and not any that rejects Chriſt ſhall Rule in England.* **Diſcovery of the Enmity,** p. 59. *Anno* 1655.

Now whether or no the *Quakers* do reckon us of the *Church* of *England* to be among thoſe who *Reject Chriſt*, I refer to what follows.

And then, whether they think by this Rule, that any ſuch ought to Rule in *England*, I leave to the Reader.

And then whether their Submiſſion to ſuch Government, can proceed from *Principle* or *Neceſſity*?

In ſhort, *Enthuſiaſts* have no *Principles.* They have no *Rule* but their own *Fanſie* (which is ſtrongeſt in *Mad-Men*) and this they miſtake for *Inſpiration.* And then their *Madneſs* is at the height. And it is inconſtant as the *Wind* They know not their own Minds. Nor can promiſe for themſelves an hour together. They are as dangerous in

any

any *Government*, as *Elephants* in an *Army*, who, if they turn their Heads, fall foul upon their Leaders. No *Libertines* have done greater mischief than the *Enthusiasts*: The *Atheists* and *Profligate* pursue not their *Wickednesses* with half Their *Zeal* and *Fury*. If the *Debauch'd* stick at nothing *Unlawful*, the *Zealot* thinks every thing he does to be *Lawful*.

And it cannot be deny'd. No *Quaker* can deny, but that the *Principle* of the *Quakers* is all *Enthusiasm*. There never was any *Enthusiasm* in the World that exceeded it. None that ever call'd themselves *Christians* have advanc'd themselves so high, to have the same *Infallible Spirit*, and *Immediate Revelation*, as the *Prophets* and *Apostles*, or as *Christ Himself*, to be *Equal* even to *God*, to be one *Person*, *Substance*, *Soul* with God. And I do not think that any *Human Government* can be secure of Men, in whose Power it is to screw themselves up to such *Blasphemous* heights of *Enthusiasm*; and who, while they make themselves *Gods*, think their *Governours* to be *Serpents*, *Reprobates*, and *Devils*, *Raveners* from *Christ*, and his *utter Enemies*.

I here repeat the *Caution*, which I set down at the beginning of this Discourse. That I do not include all the *Quakers* in this: But those only who, having seen these *Blasphemies* and *Delusions* of *G. Fox*, and other their old *Primitive Quakers*, will not *Renounce* them; but seek to *Cover* and *Excuse* them, and pretend still to the same *Spirit* that they had.

And what that was, we ſhall ſee yet farther in the next *Section*.

The uſe I have to make of this, is not to *Upbraid* or *Expoſe*, but to beſeech Mr. *Penn*, and all the ſober-minded among the *Quakers*, now at laſt to conſider whither their ſtrange Pretences to *Infallibility* has led them. Even from the only *Infallible Oracles* now in the World, the *Holy Scriptures*, by ſetting their *Light within* above the *Scriptures*; which they do, in refuſing to let their *Light within* be judged by the *Scriptures*: But, on the contrary, allowing no *Obligation* which the *Holy Scriptures* have upon them, in any thing which is not likewiſe *Dictated* to them by their *Light within*: But thinking the *Dictates* of their *Light within* to be *Obligatory* and *Infallible*, in things wherein the *Scriptures* are *ſilent*. Alas! If that were all! Even in things where the *Scriptures* are *Repugnant*, and Command quite otherwiſe. But, in the Authority which they have taken over the *Letter* of the *Scriptures*, they can over-rule every Command in *Scripture*, tho in Terms never ſo Poſitive; as in the Caſe of *Baptiſm* and the *Lord's Supper*, and many other Inſtances: Chiefly in that upon which I have ſo much inſiſted, becauſe it is the Principal, their *Spiriting* away the *Letter* of the *Promiſed Seed*, *The Humanity* of *Chriſt*; and the *Satisfaction* Thereby made for our Sins; and his *Interceſſion*, and *Mediation* Therein now at the Right Hand of his *Father*; to which we Daily owe the *Gifts* and *Graces* of his *Bleſſed Spirit*.

And

And the *Adversary* cou'd never have gain'd this point upon them (which is the *Heart* of *Christianity*) if he had not first Dis-arm'd them of the Assistance of the *Holy Scriptures* (wherein this is so *mainly* and so *frequently* insisted upon) by persuading them to take their own *Light within* for the *Infallible Rule*, instead of the other.

And the *Devil* cannot keep his hold much longer than we shall return to the *Scriptures*, and submit to them as our *Rule*. Which we may perceive by this, That no other *Sect* amongst us, has run into this Excess of throwing off the *Humanity* of *Christ*, but the *Quakers*; because no other has undervalued the *Scriptures* so much as they. What other sort of Men that call themselves *Christians*, have abus'd the *Scriptures* by the contemptible Names of *Beastly Ware*, *Dust*, *Death*, *Serpents-Meat*, &c. but the *Quakers*? If they say, That this was only meant of the *Letter*; that is sufficiently answer'd before. But I have now to ask them, whether the *Letter* of *their Writings* be not as *Beastly Ware*, &c. as the *Letter* of the *Scripture*? And then, why they do not give the same *Epithets* to *their Writings*? No, no. Let them not Dissemble the matter. They know very well, that the giving of *Vile* and *Contemptible Names* to any *Writing*, can be for no other end, but to render the *Contents* of such Writing, not the *Letter*, *Ink*, or the *Paper*, Vile and Contemptible. And this is the Reason that they have taken such care to secure the *Honour* of their own Writings; not only from such

Vile Names as they bestow upon the *Holy Scriptures*, but even from such *Names* as are *Honourable* and of the *Highest Estimation* among *Human* Writings; such as *Canons* for the *Laws* of the *Church*, and *Edicts* for the *Laws* of *Emperors* and *Temporal Government*: But these the *Quakers* think too *Mean* and *Contemptible* Names for *their Writings*; they will have them nothing less than the Immediate Commands of God Himself. And, as to themselves, they scorn the Titles of *Elders*, *Popes*, and *Bishops*; or, that their Meetings should be call'd by such Contemptible Names as *Courts*, *Sessions*, or *Synods*. Hear the Order of their Yearly Meeting at *London*, for the Year 1675. in the following words. "It is "our Sense, Advice, Admonition, and Judg"ment, in the Fear of God, and the Authori"ty of his Power and Spirit, to Friends and "Brethren in their several Meetings, That "no such Spight and Contemptible "Names and Expressions, as calling *Mens* and "*Womens Meetings*, Courts, Sessions, or "Synods — That Faithful Friends "Papers, which, we testifie, have been given "forth by the Spirit and Power of God, "are Mens Coats, or Canons—Elders in "the Service of the Church Popes and Bi"shops with such scornful sayings, be permit"ted among them; but let God's Power be set "upon the top of that unsavory Spirit that "uses them, &c.

Here you see the World has no Language or *Titles* good enough for the *Quakers*, nor for their

their *Writings*. **Edicts** or **Canons** are too **Slight** and **Contemptible**! *Popes* and *Bishops* are *scornful sayings* to them! But while they thus vindicate their own *Honour*, and the no less than *Divine* Authority of their *Writings*, at this *Sublime* rate, They take upon them to vilifie the *Holy Scriptures* of *God*, in the most *opprobrious* and *disgraceful* Terms! You must not call *their Writings* by such *Slight* and *Contemptible* Names, as *Canons* or *Edicts* of *Men*. But you may call the *Holy Scriptures*, by the not only much more *Contemptible* Names of *Dust* and *Beastly Ware*, but the *Cursed* Appellations of *Carnal*, *Death*, and the Meat of the *Serpent*, that is, the *Devil*!

Now, which of these several Treatments, do testifie the Greatest *Respect*: And whether their *Veneration* does *Her by* appear more to the *Holy Scriptures*, or to *their own Writings*, I leave it, without more Argument, to the Reader. *Maugre* their *Thin* and *Hypocritical* Distinction of the *Letter*.

It is plain they never gave the *Scriptures* a good word, but meerly for *Popularity*, when forc'd to it, to avoid the *Odium* of the World. And therefore, since the Year 1660. when the *Restoration* of the *Church* and Her *Liturgy* brought the *Holy Scriptures* again into Request, the *Quakers* have been more *Pharisaically Civil* towards them and, upon some Turns, will bestow upon them the *Epithet* of *Holy*; because it is so common in the Mouths of other Men.

But in all their *Preachings* and *Writings* before 1660. where ever they had occasion to name the *Holy Scriptures*, they seldom or never gave them that Epithet of *Holy*, or *Sacred*, but plain *Scriptures* at best; tho most commonly, they did not let them pass without some of their sweet Appellations, before told of, *Beastly Ware*, *Serpents Meat*, *Death*, and *Carnal*, to beget the greater Reverence for them in the People!

And it is desir'd, to Confute this Observation, that they wou'd give us what Citations they can (they will not be many) out of all their Books, which were wrote before 1660. (and they are very numerous) which name the Scriptures, with the Appellation of Holy or Sacred, or indeed with any sort of Respect: Especially let them quote *Fox*, *Burroughs*, *Howgil*, or some of their *Principal Pillars*.

But indeed none ever have so Contemn'd and Vilify'd the Holy Scriptures as they have done.

One of their Mighty Prophets (before and hereafter mention'd) *Solomon Eccles*, came into the Church of *Aldermanbury* in *London*, in the time of Divine Service, all Naked, besmear'd up to the Elbows with *Excrements*; and other *Quakers* did justifie this Beast, and said, That he might as well come into the Church with that *Filth* in his Hands, as the *Minister* with a *Bible*. And he was, after this, very dear to *G. Fox*, and the Companion of his Travels.

Upon

Upon the 10th. of *Auguſt*, 1681. at the *Quaker-Meeting-Houſe*, in *Grace-Church-ſtreet*, one, who had a greater Reverence for the Holy Scriptures than the reſt, brought a Bible with him; and before the *Meeting* was gathered, or their *Preachers* come (ſo that it was no Diſturbance to their Publick Service) he, being in the Gallery, read part of a Chapter, it was the 14th of St. *Luke*; ſo nothing particular to the *Quakers*, that they cou'd take notice of: But it was the *Bible*! And that was a ſight not us'd to be ſeen there, much leſs to hear it read; which ſo mov'd their Indignation, that one of the Chief of them ſnatch'd the *Bible* out of his Hand, and (notwithſtanding of all their Meekneſs) thruſt him (an Antient aud Grave Man) all along the Gallery, down ſeveral ſteps. *Richard Smith* was preſent, and did atteſt it.

But that this may not ſeem ſtrange to the *Reader*, he muſt know that there never was, from their firſt appearing in the World, one Chapter of the *Holy Scriptures* read in any of their *Meetings*. Tho' many of their own Epiſtles have been frequently; and enjoyn'd there to be read. But they lead them from the Scriptures, as from a Dead Letter; which is Hurtful and Pernicious: And that they ſhou'd mind only their own *Light within*; that is, to follow their own Imaginations.

But wou'd not that Argument of minding only their own *Light within*, conclude as much againſt reading the Letter of the *Quaker* Writings?

O,

O, no, that was far from their meaning! For, having thus taken the People off from reading or minding the Holy Scriptures; the Fetch which the Devil had in this, was to ſubſtitute the Rankeſt Poyſon in lieu of that Heavenly Manna, the *Scriptures of God*. And therefore this Grand Deceiver poſſeſs'd the *Quakers* with that Nonſence, as well as Blaſphemy, That when, upon pretence of the *Light within*, he had drawn them away from reading the Scriptures, yet, upon the ſame Argument, he made them Zealous for the Reading and Studying of *their own Writings*; as if the Pretended Sufficiency of their *Light within*, were not as much overthrown by the one, as by the other. But this plainly diſcovers their Preference of their own Writings to the Holy Scriptures; that, while they rejected the Scriptures, as not neceſſary to the Guidance or Direction of their *Light within*; they, at the ſame time, enjoyn'd, under the ſevereſt Penalties, even of rejecting the Authority of God Himſelf, not only the *Private Studying*, but the *Publick Reading of their own Writings*, in their *Meetings*. Thus their Great *Fox* commands *This is the word of the Lord*, (ſays he) *I charge you, in the Preſence of the Lord God, to ſend this* (Epiſtle) *amongſt all Friends and Brethren every where, to be read in all Meetings. To them all this is the* Word of God, *&c.* Yet he calls it Blaſphemy, to ſay the Holy Scriptures are the Word of God, as before ſhewn. And *George Whitehead*, in what he calls *An Epiſtle for the Rem-*

Remnant of Friends, concludes thus, *Let this* (Epistle) *be read distinctly, in the Life and Authority of God, from whence it came, amongst Friends, in and about* London, *and elsewhere*, &c.

Now I do desire *G. Whitehead* to produce out of any of his, or all of their Writings, such an Advice or Encouragement as this, for reading of the Holy Scriptures. Or to tell us whether they ever yet endur'd so much as one Chapter of them to be read, upon any occasion whatsoever, in any of their *Meetings?* And then, whether it be not a plain Consequence, that they do prefer *their own Writings* (which they so strictly enjoyn to be read) to the Holy Scriptures, which they not only not Enjoyn, or Command, but never so much as Advise, or Recommend to be read? But, on the contrary, they give all the Threatning Discouragements that can be, to deter any from reading of them, calling them Carnal and Death, as before is told.

But to come to further Evidence, and give you even a Judicial Determination of the *Quakers* Assembled in their Publick Meeting, when they durst speak out against the Scriptures, about the Year 1658. this Cause was brought before them, and solemn Judgment given. For then it was that *Thomas Padle* accus'd *John Chandler* (both of *Southwark*, Quakers) at a *Meeting* of the Quakers at the *Bull and Mouth*, up one pair of Stairs. I give it thus particularly, that the *Friends* may not pretend Ignorance; and because I have

Eye

Eye and Ear Witneſs to produce, if it be in the leaſt Diſputed, that Then and There the ſaid *John Chandler* was Accus'd by the ſaid *Thomas Padle*, for ſaying, *That he preferr'd the Scriptures before the Friends Books*; which Accuſation *John Chandler* did not deny (he was ſomething of a Scholar, beyond the common *Quaker Level*) but being Reprov'd for it by the Meeting, he ſaid, in Excuſe, that it was in Diſpute with ſome Oppoſers, and that *the People urg'd him to it.* And ſome of thoſe who were preſent at that Meeting, do very well remember, that one principal Reaſon they gave for the Preference of their own Books to the Scriptures, was, *That tho the People had had the* Scriptures *many Years, yet they had not Converted ſo many to the Truth as* Their Books *had done.*

Edward Burroughs, p. 47. of his Works, determines clearly, that the Scriptures are not now of any Authority at all to us, at this day. Why? Becauſe they were Commands given to others, and not to us. For example, That the Epiſtles to the *Corinthians* bound no other Church; that to the *Galatians* had reſpect only to thoſe of *Galatia*; and ſo of all the reſt. And that the old Prophets were only to be hearkened to at that time, by thoſe particular People or Nations, to whom they then directed their Prophecies. For it being objected, that the *Quakers* held this pernicious Principle, *That the Saints were not to do Duties by or from a Command without, but from a Command within*; *and that the word* Command *in*

Scripture

Scripture was not a Command to them, till they had the word within them. **Burroughs** owns and justifies it. *I answer,* (says he) *That is no Command from God to me, which he Commands to another; neither did any of the Saints which we read of in Scripture, act by the Command which was to another, not having the Command to themselves; I Challenge an Example of it; they obey'd every one their own Command; and thou or any other, who goes to Duty, as you call it, by Imitation from the Letter without, which was Commands to others —— your Sacrifice is not accepted, but is Abomination to the* Lord, &c.

Here it is made *Abomination to the* Lord, to obey the Command of Scripture, or to live by *Imitation* (as he calls it) *from the Letter*; that is, not to follow our own Imaginations without the Controul of Scripture, or any other Law.

This is the same Principle which is before related from Mr. *Penn*; and almost in the same words, That *what was a Command of God, in old time,* (that is, in the Scriptures) *is not so to us, unless requir'd by the same Spirit* **Anew.** Here the whole Authority of Scripture is, at one blow, cut down. For no Command in Scriptures is, by this Rule, obligatory, unless it be Commanded *Anew* by the **Quaker** *Light within* (that is, by every Man's *Roving Imagination*) and, if it be Commanded by their *Light within*, then they think that it is Dictated by the same Spirit, which gave forth the Scriptures of old; and, upon that account

account only, that it is obligatory; but not becauſe it is contain'd in Scripture; which was only a Command to thoſe in former Ages, but not to us who have another Rule given unto us *Anew*; that is, our own *Light* within. So that the Scriptures are, by this, as much outdated as an old *Almanack*. And we muſt no longer ſearch the Scriptures, we muſt not live ſo much as by Imitation of what we find there. *Burroughs* ſays, it is *Abomination to the Lord*.

And therefore, it was no ſtrange thing to hear *George Whitehead* in his *Serious Apology*, p. 49. Prefer not only their Writings, but their **Ex tempore** *Preachments*, and even all whatſoever they ſpeak, upon any account, to the Holy Scriptures themſelves.

The Queſtion demanded was this, *Do you eſteem your Speakings to be of as great Authority as any Chapter in the Bible?* And his Anſwer is in theſe words, *That which is ſpoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and* **Greater.**

And therefore, tho they have let no ſuppos'd Contempt of their own Books go unrebuked (as in the Inſtance before of *Chandler*) yet we never heard of any Cenſure they have paſs'd upon thoſe many much groſſer Contempts of Scripture, which daily are found among them. Particularly (that we may always name ſome Inſtance) of *Mary Tucker*, a *Quaker* Servant to *William Reyman*, a *Barber*, now living in *Queen-ſtreet*, *Cheapſide*, but formerly

merly in *Bread-ſtreet*, where this *Mary*, then his Servant, took the *Bible*, and, in the open day, publickly Burnt it, againſt the Church in *Bread-ſtreet*, to ſhew her *Zeal*.

Purſuant to this their Principle, in their Diſputes among themſelves, they appeal to their own Writings, inſtead of the Holy Scriptures. Thus when in their Publick Meeting, at *Philadelphia*, upon *Sunday*, 11 *Decemb.* 1692 *G. Keith* was Accus'd of *Hereſie*, in ſaying, *That the Light within was not ſufficient to Salvation, without ſomething elſe*, i. e. *Chriſt Jeſus, as without us*. And that *G. Keith* deſired to have that pretended *Hereſie* prov'd againſt him by Scripture; it was reply'd by *Sam. Jennings*, as the Mouth of the Meeting, *We are not to prove it from* Scripture, *but from* Friends Books; *for the Queſtion betwixt us and* George Keith, *is not, who is the beſt* **Chriſtian**, *but who is the beſt* **Quaker**. And, according to their Rule, they produc'd, inſtead of Scripture, a Citation out of Mr. *Penn*'s part of the *Chriſtian Quaker*, againſt *G. Keith*, to prove him an Heretick; Mr. *Penn*'s Words were theſe, *The Talent is in its ſelf ſufficient*. And ſo *G. Keith* was Damned as an Heretick for ſaying, *That the Light within was not ſufficient without ſomething elſe*. Ut ſupra.

See Hereſie and Hatred *before Quoted*, p. 1.

It was two Years before this, when *Thomas Fitzwater* (before-mentioned) another *Quaker Preacher*, at *Philadelphia*, being asked how he liked *G. Keith*'s Doctrine? Said, not at all.

For

For that he was building up, what they (the Quakers) *had been throwing down these Forty Years, to bring People back to the* Scriptures, *and the Professors* Christ.

This is the True and Genuine State of the Controversie betwixt *G. Keith* and the other *Quakers*; and therefore the *Quakers* and other *Christians*. And here I will end this tedious *Section*.

SECT. VIII.

Of the Quakers IDOLATRY.

AS their Notion of their *Light* within has led them from God and Christ, and Their Holy Scriptures, into a Christ and Infallible Rule within themselves: So have they, as a Consequence of this Madness, committed the wildest *Idolatry* to one another, putting themselves in the place of God.

They think it not Honour enough to stand before the Throne of God, but *G Fox* places them *upon the Throne*, p. 31. *The Quakers* (says he) *are in the Power of God, and in the Authority of the Lamb, above all Houses, and* —— *are* upon the Throne.

And according to this high Dignity in which they place themselves, they give to themselves, and to one another, the most peculiar Titles of Christ, as that of the Branch and the Star,

Star, and the *Son* of *God*, which are attributed to *G. F.* and which he takes to himself, I saw the Co- New Rome *Arraign-*
py of a Letter of his to *O-* *ed*, P. 33, 34.
liver Cromwel, transcrib'd by a *Quaker*, and preserved as a *Precious Piece*. He there calls himself the *Son of God*, and says of himself, *My Kingdom is not of this World*. But because some wou'd turn it off, and pretend that he spoke these words of *Christ*, and not of *himself*, I will set down *verbatim* that part of the Letter, and leave the Reader to judge. These then are his words *I who am of the World call'd* George Fox, *do deny the carrying or drawing of any Carnal Sword against any, or against thee* Oliver Cromwel, *or any Man, in the presence of the Lord God I declare as God is my witness, by whom I am moved to give this forth from him, whom the world calls* George Fox, *who is* The Son of God, *who is sent to stand a Witness against all Violence — My Weapons are not Carnal, but Spiritual, and* My Kingdom is not of this World, *therefore with the Carnal Weapon I do not fight.*

These are his words. And tho given forth (as he pretended, and the *Quakers* own) as from the *Mouth* of *the Lord*: Yet the *Editors* of his *Journal*, since his Death, have made bold (as in many other Instances hereafter mentioned) to alter his words, to leave out, and put in, as they see Cause, to blind the Eyes of the World, and obviate the Objections against their horrid Blasphemies, *&c.* Therefore,

in his *Journal*, Printed 1694. p. 137. These words of *Fox*'s Letter [*My Kingdom is not of this World*] are left out, as likewise these [*Who is the Son of God*] instead of which is added [*I set my Name to it*] But to go on.

In a Book call'd, *News coming out of the North*, p. 15. *G. Fox* says, *I am the Door that ever was, the same* Christ *yesterday, to day, and for ever.* And in the *Introduction* to his *Battle-door for Teachers and Professors*, he says, *All Languages are to me no more than Dust, who was before Languages were.* And in the *Title Page* of *News coming out of the North*, he says, *Written from the Mouth of the* Lord, *from one who is Naked, and stands Naked before the* Lord, *Cloathed with Righteousness, whose Name is not known in the World, risen up out of the* North; *which was* Prophesied of, *but now is fulfilled.* And *in several Petitions Answered*, &c. p. 60. *My Name is covered from the World, and the World knows not me, nor my Name*, G. F.

This *Fox* came out of the *North* of *England*, and thus they break forth in his Praise, *O Thou North of England, who art counted as Desolate and Barren, and reckon'd the least of the Nations, yet out of Thee did the* BRANCH *spring, and the* STAR *arise, which gives light to all the Regions round about: In* Thee *the* Star of Righteousness *appear'd*, &c.

See New Rome Arraigned, p. 34.

Jos. Coal, in his Letter to *G. Fox*, thus *Adores* him, *Ibid.* p. 33. *Dear* George Fox, *who art*

New Rome *unmask'd*, p. 43, 44. *from whence to* p. 50 *you will find many more of the like* Idolatrous *Letters, and* Blasphemies.

the

the Father of many Nations, whose Life hath reached through us thy Children — whose Habitation is in the Power of the Highest, in which thou **Rulest** *and* **Governs in Righteousness**, *and* **Thy Kingdom is Established in Peace**, *and* **the Increase thereof is without End.** And all this *W. Penn* does Justifie and Excuse; *In his Judas* and the *Jews*, &c. p. 44.

John Audland, another *Quaker Preacher*, offers his *Sacrifice* and *Worship* in the following words of his Letter to *G. Fox* from the *West* of *England*. " Dear and Precious One, in " whom my Life is bound up, and my " Strength in thee stands. By thy Breathings I am Nourished, by thee is my Strength " renewed, Blessed art thou for evermore, " and Blessed are all that Enjoy thee; Life " and Strength comes from thee, **Holy One** —— Daily do I find thy Presence " with me, which doth exceedingly preserve " me; for I cannot Reign but in thy Presence and Power. Pray for me, that I may " stand in **Thy Dread** for evermore —— " I am thine, Begotten and Nourished by " thee; and in thy Power am I preserved. " Glory unto **Thee, Holy One**, for ever.

I mention this Letter more particularly, because I have seen the Original, in *John Audland*'s own Hand, and compar'd it with other of his Letters; and, as well by the *Character*, as by some unusual *Spelling* of some

Upon the desire of some, I have, at the End of this Book, put the whole Letter of *Audland*'s, from the *Original, Spelt and Pointed*, just as it is there.

words, it is as Demonstrable to be *John Audland's* own Hand-writing, as can be given, except seeing of him write it. But because some of the *Modern Quakers* wou'd fain deny it, tho they cannot, this Letter was sent by some *Quakers* to *Chippenham* in *Wiltshire*, where *John Audland* us'd to *Preach*, and there were many who were well acquainted with his Hand, and it was return'd from thence with the Attestation of many *Quakers*, that it was certainly his own Hand-writing. And for farther Confirmation, it was sent likewise to *Kendal* in *Westmorland*, where *John Audland* was born and dy'd, and it was certify'd from thence likewise, by the *Quakers* who knew him, that it was unquestionably *John Audland's* own Hand-writing.

Solomon Eccles, in a Sheet he Printed the 17th of the ninth Month, 1668. called, *The Quaker's Challenge*, *p. 6.* says these words of George Fox. *It was said of Christ, that he was in the World, and the World was made by Him; and the World knew Him not: So it may be said of this True Prophet* (George Fox) *whom* John *said he was not.* This being objected by one *Jeremy Ives*, in his *Questions to the Quakers*, George Whitehead *makes this excuse for it, in his* Serious Search, *Printed* 1674. *p.* 58. he says that these words, *The world was made by him*, must not be apply'd to *G. Fox*, but only these words, *The world knew him not.* Tho they are both in the same Sentence, and no Reason nor Rule of speaking, in the World, can apply the one without the other. But even this *Arbitrary* Interpretation will not

not do. For the following words, *whom* John *said he was not*, are, past all help of *Dodging*, apply'd to *George Fox*. Read the Sentence; *So it may be said of this True Prophet* (G. Fox) *whom* John *said he was not*. Now, who was it that John *said he was not*? He said, *He was not the* Christ. He did not say, *He was not* G. Fox And therefore this cannot be apply'd to G. Fox any otherwise than by supposing him to be The Christ. Which the *Quakers* (by a Monstrous sort of *Transubstantiation*) think themselves to be.

And pursuant to this Blasphemous Principle, they pay outward *Adoration* to one another. And tho they will not give their *Hat* or a *Nod* to the Men of the World, yet it is their Custom, to Bow to one another: Which some of them being tax'd with, as being a giving *Honour* to *Man*, contrary to their Principle, they Answer'd, It was not to the *Man* they *Bowed*, but to the *Light within* him, which was *Christ*. But *G. Fox* had the chief of their *Worship*: I have it from Eye-witnesses, who have seen them Fall down to him, and saying to him, *Thou art the Son of the Ever-living God, the King of Israel, All Nations shall Worship thee*, &c. And kneeling to his Wife *Margaret*, gave her an *Oratio pronis* in these words, *O thou my Heavenly Mother, Pray to my Heavenly Father for me.* These *Adorations* were common to *George Fox*. And that Blasphemous *Vulpone* took it Gravely, without any Reprehension; but on the contrary, with *Delectation*, stroaking his Hand

over their Faces (as his Custom was) who *kneel'd* or *fell prostrate* before him. But because the *Friends* call always for an *Instance*, tho the Case be never so common; I will, to oblige them, go a great way back; and Name *Ann Gargil*, who, when *G. Fox* came first to *London*, threw her self upon her *Knees*, betwixt his Feet; and cry'd out to him, *Thou art the Son of the Living God*! S. *B.* another *Quaker*, now alive, was present; and confesses she was struck with that Blasphemous Expression.

At another time, a *She-Preacher* arose in a *Publick Meeting*, and with a *Trembling Voice*, and *Singing Tone*, thus accosted *G. Fox*, then present, *Thou art the King of Saints*! Whereat another *Quaker Woman* being offended, did expostulate with her after the *Meeting*: And her excuse was, that it was not to *G. Fox* she spoke those words, but to *Christ* who was *within him*.

And this was the very Ground and Foundation of all *Idolatry*, viz. The suppos'd *Presence* or *Inhabitation* of the *Divinity* in their *Images*; or in the *Sun* and other *Creatures*; which they *Worshiped*, upon that only Pretence; and as transferring the *Honour* to *God Residing* in them, or *Represented* by them.

And this very Excuse do the *Quakers* give here, *G. Whitehead* thus answering the Charge of *Idolatry* in their *Adorations* before-mentioned, paid to *G. Fox*. *And as to his* (Fran. Bugg's) *Charge of* Idolatries, *if*

Some of the Quaker's *Principles*, Sect. 32.

if not **Blasphemous** *Names and Titles, given* George Fox, *how proves he they gave and intended those Names and Titles to the* Person *of* George Fox, *and not to the Life of Christ in Him, whereof He was a Partaker?* **Innocency** *against* **Envy**, p. 18. This, as I said before, is the same Excuse that the *Romans* give for their *Idolatries*.

Secondly, By this Rule, *Every Quaker* may be *Adored* with Divine Honour, and all the *Attributes* of *God* given to him, because of his *Light within*, or the *Life of Christ* in him.

Thirdly, I will shew hereafter, That they allow of Divine Honour to that Man *Christ Jesus*, upon no other account than as *George Whitehead* allows it to *George Fox*, that is, because of the Residing of the *Divine Word* in Him. And they distinguish it from his *Person*, as *Here* from *George Fox*'s; for, as they express it, *They can never call the Bodily Garment* **Christ**. And they do own that the Name *Christ* does belong to every *Quaker* as well as to *Jesus*; that is, to both, only upon the account of the *Light within*, which they call the *Divine Word*, or *Christ*. All which shall be prov'd in its place.

Let me here only observe what an Uncouth and Preposterous piece of *Humility* it is to deny the Title or Civility of *Master*, or of their *Hat* while, at the same time they *Worship* one another with *Divine Honour*, and bestow upon themselves *Titles* far above what any *Angels*, since *Lucifer*, durst pretend to, to be even *Equal* with God, of the same *Sub-*

ſtance, and the ſame *Soul* with Him ; and grudge not to apply all the *Attributes* of *God* to the *Light within* them, and to themſelves for its ſake : Thus transferring the *Honour* of *God* unto *Themſelves*.

In a Book of theirs call'd, *The Guilty Clergy-Men Unvail'd*. By *T. S.* Printed 1657. They make the Quakers Blood to be the Blood of Chriſt, by which we are ſaved ; for they tell their Perſecutors (as they call'd them) and who they ſay were Guilty of their Blood, *p.* 17. *That you will by no means be thence cleanſed, but by the ſame Blood which you ſo cruelly ſhed.* Yet notwithſtanding of this high Value they put upon themſelves, Arrogating not only the Names and Attributes, but the Worſhip and Adoration, of God to belong to them; See how Jealous they are of the leaſt common Reſpect that dare be paid to other Men. In the ſame Book, *p.* 22. they thus fall upon their Opponents, for giving *William Thomas*, a Miniſter, the Stile of *That Reverend Man*. Say they, *How comes* W. T. *to be a Reverend Man? Are you not aſhamed to court one another with falſe and flattering Titles —— Did* Paul *or* Peter *ever mention each other by the Name of Reverend Brother? Ye ſhameleſs and preſumptuous Ones, who durſt aſſume that Title to your ſelves, which the Spirit of Truth in the Holy Scriptures appropriateth to the Lord alone, ſaying by the Mouth of* David, *Holy and Reverend is his Name*, Pſal. cxi. 9. See what Tender Conſciences are here ! who, at the ſame time, wipe their Mouths, and excuſe all the Bloody Blaſphemies

phemies before mention'd, and their own deteſtable Idolatry, in aſſuming Divine Honour and Worſhip to themſelves, and paying it to one another.

SECT. IX.

The Quakers *Belief, as to the Doctrine of the* Holy Trinity.

HAving ſhewn the dreadful Errors of the *Quakers* before ſpoke to, All proceeding from the Monſtrous Notion of their *Light* within, it cannot ſeem ſtrange if we find them altogether *Heterodox* in the *Fundamental Principles* of the *Chriſtian Religion*, which I come next to conſider. And firſt, as to the Doctrine of the *Holy Trinity*.

The *Quakers* and *Socinians* acknowledge a Three, but deny a Trinity; which is to confeſs the ſame thing in *Engliſh*, and to deny it in *Latin*: For *Trinitas* is only *Latin* for the Three. But the meaning is, they wou'd not have the Three in Heaven to be three Perſons. Tho' they cannot make Senſe of what Three they are, if they be not three Perſons.

And the *Quakers*, who own the Divinity of Chriſt, are under greater Difficulties than the *Socinians*, who deny the *Divinity of Chriſt*. For if Chriſt be God, and that there is but one Perſon in the God-head, it muſt neceſſarily follow that God the Father was Incarnate,

nate, and Dy'd. And that Christ was his own Father, to whom he pray'd upon the Cross. And many the like Absurdities, which are avoided by those *Socinians*, who do not acknowledge Christ to be God. Tho others of them do own the *Divinity of Christ*; but with such Distinctions and Salvo's, as I am afraid are at the bottom of the *Quaker* Pretences.

G. Fox opposes *Christopher Wade*, for saying, That the *Holy Ghost* was a *Person*, and that *there was a Trinity of Three Persons before Christ was born.* It seems, by this, they do not acknowledge that there were *Three in Heaven* **before Christ was born.** And if so, then the **Quaker** *Three in Heaven* must be Creatures. *The Scriptures* (says *George Fox*, Ibid. to *Ch. Wade*) *do not tell the People of a Trinity nor Three Persons; but the Common-Prayer-Mass-Book speaks of Three Persons, brought in by the Father, the Pope; and the Father, Son, and Holy Spirit was always One.* He means one Person, as *Muggleton* does, who says, That the Godhead was Incarnate; and that there was no God while Christ was upon the Earth: But that *Elijah* was Deputed by God upon his Divesting himself of his God-head, to Govern as God. That Christ knew no more of himself, nor what he was, than *Elijah* pleas'd to let him know: That *Elijah* was the Father, to whom Christ pray'd upon the Cross: That *Elijah* raised God from the Dead, carry'd him up to Heaven, restored him to his Throne; and then he was God again.

Great Mystery, p. 246.

gain. All this I have had from *Muggleton*'s own Mouth, as well as from his Writings.

It terrifies my very Soul while I repeat such Dreadful and Senseless **Blasphemy**! And I wou'd not have done it, but to shew to what unimaginable Excesses *Enthusiasm* may drive Men; and that all shou'd beware of that desperate Shelve, upon which both our *Church* and *State* have suffer'd miserable Shipwrack: That we may once again (if it be the Will of God) learn some Sobriety of Religion and Modesty in our own Conceits, to distinguish Fancy from Revelation, and not to think our selves wiser than all the World beside.

How far the *Quakers* differ from *Muggleton*, in what is here told (excepting the Deputyship of *Elijah*) will appear by their allowing no distinction betwixt the *Father* and the *Son*. **Christ** *is not distinct from the Father*, says *G. Fox*. *They* (the Father, Son, and Holy Ghost) *are not distinct—and you Priests are not fit to judge in such things as they are; they are too weighty and too heavy for you.* This was because these Priests (as he calls them) had said, That the Father, Son, and Holy Ghost, were Distinct; which *Fox* thus violently opposes. I hope Mr. *Penn*'s former Excuse will not serve here too, that this must go off upon the Account of *G. Fox*'s Ignorance; and that by Distinct he did not mean Distinct, but may be (as an ingenious Stickler may pretend for him) that he thought Distinct meant Separated (for there is nothing

Great Mystery, p. 142, 193.

that

that can be said, for which something may not be alledged) but sure *G. Fox*, if he were alive, wou'd give little thanks to any who shou'd thus vilifie his Understanding: For *George* here exalts his own Understanding, and reproaches that of the Priests, who, he says, were not fit to judge of such Great and Weighty things; and now for any *Quaker* to say that it was *George* himself who was not fit, wou'd be a severe Reproof, and look like betraying of their Cause.

But secondly, These Priests of *G. Fox*'s did not hold or alledge any Separation, but only a Distinction between the Father, Son, and Holy Ghost. And if you will suppose *G. Fox* so incapable, as not to know any difference betwixt these two, he was a very sorrowful Beginner of a Religion; and cou'd neither be Separated nor Distinguish'd from a Tool, that Knaves do work with, call'd a F——l. He licks up, or stumbles upon old exploded Heresies, and vents them for Immediate Revelations. He falls in here with the *Patripassians*, so call'd, because they held that it was God the Father, who was Incarnate, and Suffer'd. Which *G. Fox* asserts (*ut supra*, p. 246.) where he disputes against *Chr. Wade* for saying, *That God the Father never took upon him Humane Nature: which* (says *George*) *is contrary to the Scripture.* And says, for proof, That Christ was call'd, *The Everlasting Father.* And, in his usual Stile, accuses *Chr. Wade* for his Ignorance in this Mystery, which *G. Fox* thought none understood but himself and

Part-

Partners. Of which you will see yet greater proof in what follows.

SECT. X.

Concerning the Divinity *and* Incarnation *of* CHRIST.

THE *Quakers* Heresie in this is taken from the *Socinians*; they say, *Christ took Flesh*; but no otherwise, as they explain it, than as Angels assumed Bodies; or, as He Christ (or the Word) did Inspire or Dwell in Prophets or Holy Men of old, tho they allow (not always) that Christ did Inspire the Person of that Man *Jesus* in an higher measure than other Men.

But they deny any proper Incarnation of Christ; that is, that he was made Flesh; or that He and *Jesus* were one Person.

Yet they allow Jesus to be call'd Christ, from the Dwelling of Christ in him: But, for the same Reason, they take the Name *Christ* to themselves, and say, that it belongs to Them, as well as to *Jesus*, from the same Dwelling of Christ in Them, as was in Jesus.

They say that Christ did raise up the Body of Jesus from the Dead; but they say not, that Christ did carry it up with him into Heaven. So that tho there be a Christ now in Heaven, that is, as he was before his Descent upon Jesus, as he is the Word of God, yet they

they do not confeſs that there is any Jeſus now in Heaven, or any where elſe; they know not what is become of him, or what Chriſt did with that Body of Jeſus after he had rais'd it from the Dead. They ſay there is no other Chriſt but what is within them. They allow him now no Humane Body but their own; they call themſelves his Body, that is, the *Church*. And as they give him no other than a Myſtical Body; ſo they Spiritualize his Life and Death to his Spiritual Living and Dying within them. As one of their Preachers pray'd at a Solemn *Meeting*. *O God, who was Crucify'd, Dy'd, and Roſe again in us!* And *G. Fox* ſays, That if there be any other Chriſt but he that was Crucify'd within, he is the Falſe Chriſt —— this Chriſt that was Riſen and Crucify'd within —— *Devils and Reprobates make a Talk of him without*. And he diſputes againſt thoſe who ſay, That the Man Chriſt that was Crucify'd, his Body is now in the Preſence of his Father, (*Great Myſtery*, *p.* 211.) or that Chriſt is abſent from them (the *Quakers*) as touching his Fleſh (*p.* 210.) and (*p.* 254.) they that profeſs a Chriſt without them, and another Chriſt within them, here is two.

Great Myſtery, p. 206.

Robert Gordon was the firſt among them that I find, who taught the *Orthodox Faith* in this point, of the Divinity of Jeſus, and his Satisfaction to the Juſtice of God for our Sins; by which he purchaſed Redemption for us, through

through Faith in him, as outwardly suffering Death for us upon the Cross, and now Personally Reigning in Heaven; and not only as a Light within us: Tho he denies not that Light within, but strongly asserts the necessity of it, as it is an Influence sent from the Spirit of Christ into our Hearts, to guide and enlighten us, but not the very Christ it self; and the only Christ and Saviour, as the *Quakers* Impiously do Blaspheme, denying any other at all.

The Book wherein *Rob. Gordon* taught as abovesaid, he Entituled, *A Testimony to the true Saviour, or Jesus Christ of* Nazareth, *as having already purchased Redemption for us in the Body of his Flesh, and Revealing it within us by his Spirit.* It was Printed in *London* in the Year 1670.

Against this wrote *George Whitehead*, with three other *Quakers*.

And *Robert Gordon* Published an Answer to every one of them severally, which was Printed 167-. and call'd, *Christianity Vindicated.*

And in *R. Gordon*'s Reply you will find the abominable broad Blasphemous Heresies which these *Quakers* did hold; as p. 20. *That Christ was never seen with any Carnal Eye, nor his Voice heard with any Carnal Ear.* Hereby (says *Gordon*) plainly denying him to be the *Son of Man.* And p 21. *You neither Confess nor Preach him* (Christ) *as a Man, but as a Light in that Man Christ, and as a Light in every Man, as it is in every Man, as he comes into the World.* And p. 30.

30. *Behold the Lamb of God that takes away the sins of the World.* A Voice not heard among you (says *Gordon*) of the Man *Jesus Christ*, the Son of the Virgin *Mary*, as now Existing *Outwardly*, *Bodily without us*, but apply'd by some among you to *Meekness*, *Humility*, and the like *within you.* And p. 33. *The Light, the Seed within, is Christ, then I am he that speaketh; then* Hosanna *: The Son is equal with the Father, I witness the Son in me, so I witness* Equality *with the Father : The Light in me is Christ, Christ is the Word by which the World was made, then it was said of Christ, that he was in the world, and the world was made by him, and the world knew him not; so it may be said of this Prophet* G. F. as is said by S. *E.* in his Paper Entituled, *The Quakers Challenge*, p. 6. *Christ is the Way, the Truth, and the Life; Christ is in me, and must not he say where he is, I am the Way, the Truth and the Life? He that hath the same* Spirit *that raised up Jesus from the Dead, is* Equal *with God : Jesus Christ the Mystery passed before, the same Spirit takes upon it the same* Seed, *where it is manifested*; as it is mentioned in *G. Fox*'s Book, Entituled, *Saul*'s *Errand to Damascus*, p. 7, 8.

Here you see them making themselves *Equal* to God, by their having the true *Christ* in them : Now see them, for the same reason, *Preferring* themselves before that *Man* called *Christ* : they make that Man *Christ* and what he *Suffered* and *Did*, to be a *Type* and *Shadow* of what is really perform'd in them by the *True Christ*, as you may see in *Gordon*'s *Testimony to the True Saviour*, above Quoted, p. 36, 37. *The same things are* fulfilled *in thee* (speaking

ing to the Quaker) *that was figured in him* (Christ.) *But tell us plainly* (says he, p. 37, *Is that one Sacrifice of the Crucify'd Body of our Lord, once offered to bear the sins of many, a* Pattern *and* Figure *of things to be done over again in us, the* **Blood without** Typifying *Life* and *Spirit* **within**? *Is this* Sacrifice *so weak, so empty a thing, that it is a* Pattern *and* Figure, *having nothing* in it self, *but as Pointing to* another, *to wit, this* Light, *enlightning every Man? How are you beguiled* (does *Gordon* Reason with them) *to Preach up the Light enlightning every Man that comes into the World for the* True Christ! *To cry up the* Light within! *To cry down the* Blood without! *To Preach him as an* Example! *To cast out the* Atonement! *To speak of him as a* Figure, *pointing at this* Light within *as the* abiding Substance —— p. 40. *Denying him to have any* **Real, Outward, Individual**, *Glorified,* **Bodily** *Existence in his Father's Kingdom.* The Preaching of a *Christ without them*, they call *old Beggerly Stuff*; and those who have formerly Preach'd him, as *without us* (tho *Prophets* or *Apostles*) to be *Low and Carnal in their day*, according to their *Cant*, which he thereRepeats.

W. Penn will not have the true *Christ* to be a *Person*, but *only a Principle*, such as *Justice, Meekness, Mercy*, or any other *Moral Virtue.* What is *Christ* (says he) *but Meekness, Justice, Mercy*, &c. *Can we then deny a Meek Man to be a Christian*? And he makes no more requisite to *Christianity*; and then allows the *Heathen* to be *Christians.* And says, That to make a-

any distinction betwixt a *Moral Man* and a *Christian has been a deadly Poyson, these latter Ages have been infected with.* And he compares this *Moral Light in the Heart, the Light of Morality*, or our *Regeneration* by it, to the *Incarnation* of *Christ*; and he makes this *Regeneration* the greater *Mystery* of the two. *If the Manifestation* (says he) *of the Son of God in the Flesh be a Mystery; how much more is the work of Regeneration a Mystery, that is wholly Inward and Spiritual in its Operation?* See this more at large Discussed, with the Defences which *Thomas Ellwood* has made for both these Quotations out of Mr. *Penn*'s Books, in *Satan Disrob'd*, Sect. 1. N. X. XI. XII. p. 8, 9, 10, 11, 12. By this it is plain what they mean by Christ, not that Man *Jesus*, but the Light within Him, as within themselves. And therefore the work of this Light in their Hearts, they make a greater *Mystery*, than the Birth of the outward Jesus; which cou'd not be, if they thought him to be truly and properly the Son of God: And not only in such a large Sense, as every Man, especially every Good Man, may be so call'd. Nay Mr. *Penn* owns this, in direct terms, p. 146. of his part of a *Serious Apology for the Principles and Practices of the People call'd Quakers*, Printed 1671. where he confesses that the Body which suffered at *Jerusalem*, was the Body of Christ, *i. e.* which Christ assum'd not into his Person, but as a Cloak, or a Veil, like the Body in which Angels appear for a time, and throw them off again: And Christ (says he)

he) ſuffer'd this Body of his to be *Crucify'd*: *But that the outward Perſon which ſuffered, was properly the Son of God, we utterly deny.* Theſe are his very words. The ſame was ſaid in a Book Printed the ſame year 1691. Compos'd by a whole *Junto* of the *Quakers*, Entituled, *Some Principles of the Elect People of God, in ſcorn called Quakers.* There p. 126. They ſay that *The Scriptures do expreſsly diſtinguiſh between* Chriſt *and the* Garment *which he wore* —— *And we* (ſay they) *can never call the Bodily Garment, Chriſt.* And *Iſaac Pennington* in his *Queſtions to the Profeſſors*, p. 25. denies that it was the *Fleſh and Blood of the Veil* —— *of the outward Earthly Nature* (as he calls the Body of Chriſt) by which we are cleanſed, for, ſays he, *Can outward Blood cleanſe the Conſcience?* See more of this in the *Gleanings* to *Satan Diſrob'd*, p. 2. From this Notion which they have of Chriſt's Body, they think that he, now, having laid aſide that *Garment* or *Veil*, and not carry'd with him into *Heaven*, there is conſequently no ſuch Perſon as Chriſt, God and Man, in Heaven: and condemn us, as Worſhipping an *Imaginary God*, for paying *Adoration* to *Him.* Thus ſays *Chriſtopher Atkinſon* (before mentioned, p. 43.) In his, *Sword of the Lord* ' *drawn, p.* 5. Your imagined God beyond ' the Stars, and your Carnal Chriſt, is utter- ' ly deny'd —— To ſay this Chriſt is God ' and Man in one Perſon, is a Lye.

' The Devil was in thee (ſays *G. F.* to his ' Adverſary *Chr. Wade*, in *Gr. Myſt.* p. 250.) ' Thou ſay'ſt thou art ſaved by Chriſt with-

'out thee, and so hast Recorded thy self to
'be a Reprobate. *And p.* 183. such as have
'Christ in them, they have the Righteousness
'it self, without Imputation, The end of
imputation, the Righteousness of God it self,
Christ Jesus.

And in his *Saul's Errand to Damascus*, p.
14. *Christ* (says he, that is, **The Light
within**) *is the Substance of all Figures, and his*
Flesh *is a Figure*, i. e. of their Light within,
which they make the only Christ. And *Edw.
Burrough*, p. 149. of his works, that *The very
Christ of God is within us.*

And from this Account which they give of
Christ, they think that the Name, Christ, does
belong to every one of them, not only more
than to that Body now, but as well as to it
while it was upon the Earth, and when Christ
did inhabit it. Yea, their very words are,
Doth not the Name (Christ) *belong to the whole*
Body, *and to* every Member *in the Body, as
well as to the* **Head**? *A Question to the Profes-
sors of Christianity*; By *Isaac Pennington* Print-
ed 1667. p. 27. and *G. Fox* says (*Gr. Myst.* p.
88.) *Christ* is the *Elect*. Thus *Christ* is the *E-
lect*; and the *Elect* are *Christ!* They make
them convertible terms. And p. 207. he
disputes against this Position. *That God hath
a Christ, distinct from all other things whatso-
ever.* And says, in opposition to it, That
God's Christ is not distinct from his Saints.

I shew'd in the last *Section*, That they wou'd
not allow God the *Father* to be distinct from
the *Son*: But here is a stretch which far out-
does that, to shew that there is no stop, as in

Art,

Art, so neither in *Enthusiasm*; which indeed is an *Art*, to put upon our selves as well as others. They say a Man may tell a Lye so often, that he may come to believe it himself at last. And a strong *Enthusiastick* habit may fix a Man's Thought so long upon a beloved Object, as to dazle his Understanding, and glare so in his Eyes, that, without considering, the grossest Absurdities will go down; and the highest Blasphemies gain a pretence, even of *Piety* and *Exalted Devotion*. This is the **Devil** *transform'd into an* **Angel** *of* **Light**. This is the most Fatal and Irrecoverable State of a Soul, when we fall in Love with our Disease; and, as in a Calenture, mistake the deepest *Oceans* of *Presumptuous Blasphemy*, for sweet and pleasant Fields of *Contemplation*, and even of *Humility*; and thus mistake *Hell* it self for our *Heaven*.

Who that had not his Head turn'd with such *Enthusiastical* Delusion, cou'd have imagin'd, that *G. Fox* cou'd not understand the *Difference* or *Distinction*, betwixt Christ and Himself! And that Men of Sense shou'd lick up his spittle!

And it is but consequential to this, that the *Divine Attributes* shou'd be given to *G. Fox* as well as unto *Christ*; if there be no *Distinction* between them, then they are the same. And I have shewn several Instances, *Sect.* VIII. where *G. F.* doe assume the *Stile* and *Names* of *Christ* to *Himself*; and that others do allow them to him. All which is excus'd by Mr. *Penn* in the XI. Chapt. of the *Invalidity of* **John Faldo's**

Vindication, in ſuch a wonderful manner, as will leave no *Blaſphemy* or *Idolatry* in the World, without a very fair pretence.

But I turn from him, out of Reſpect to him. And will carry the Reader to others of the *Quakers*, who are not content to aſſume the Name of Chriſt to themſelves, and to Equal themſelves to Him, but even prefer themſelves before Him, and put a greater Value upon their own Sufferings, than the Sufferings of Chriſt, or his Apoſtles.

Theſe are the words of a great Apoſtle of the *Quakers*, *Edward Burroughs*, p. 273. of his Works. *The Sufferings of the People of God* (Quakers) *in this Age, is greater Suffering, and more unjuſt, than in the Days of Chriſt, or of the Apoſtles—What was done to Chriſt, or the Apoſtles, was chiefly done by a Law, and in great part by the due Execution of a Law.* I will not ſtay to Comment upon this Blaſphemous Expreſſion, to ſay that the Sufferings and Death of Chriſt was the due Execution of a Law. If it was due, then Chriſt had his Due, and He deſerv'd what He met with! Nor will I, in this place, take time to Detect the ſubtile Artifice of the *Quakers*, in magnifying their Sufferings; of which there are very Remarkable Inſtances to be given. Nor to ſhew that their Sufferings were by Law, and, for the moſt part, by the due Execution of a Law. I being now chiefly concern'd in their Blaſphemous comparing of themſelves with Chriſt our Lord, and, as in the preſent Inſtance, preferring of themſelves before Him; their

ſmall

ſmall Impriſonments or Fines (for none of them ſuffer'd Death, the Law does not allow it) for not paying their Tythes; their Stubbornneſs and open Contempt of Magiſtracy and the Laws: for which they wou'd not have eſcap'd ſo eaſily in any other Chriſtian Country; I ſay, my buſineſs at preſent, is to ſhew how they compare their ſhort Impriſonments, for the aboveſaid Cauſes, with the Death and Paſſion of Chriſt and his Apoſtles, and make theſe their Sufferings not only Greater, againſt common Senſe (as if Tortures and Death were not greater Sufferings than Fines and Impriſonments) but moſt blaſphemouſly make their Sufferings too to be more Unjuſt, than thoſe even of Chriſt Himſelf! As if it were more Unjuſt to touch the Hair of a *Quaker*'s Head, to Fine or Impriſon Him, tho' tranſgreſſing all the Laws of the Land, than to Crucifie the Lord of Glory, when they had no Legal Proof againſt Him, nor any Law, either of the *Jews* or *Romans*, by which he ought to die.

Let the *Quakers* never more pretend to Perſecution, when they can eſcape with ſuch Impudent Blaſphemy as this!

Which was repeated by another of their Prophets, whom I have had often occaſion to mention, *Solomon Eccles*, who ſaid, *That the Blood of Chriſt was no more than the Blood of another Saint.*

I do not mention this, as if this Contempt of our Lord Chriſt were only to be prov'd by theſe two Evidences. No, there are Clouds of

Witneſſes to be produced of the like Blaſphemy in almoſt all their Teachers, in their Profane Meetings: But more ſparingly, ſince the noiſe that has been made upon this Head, by *George Keith*, and others of their Separatiſts They now, to cover themſelves from that horrid Odium (which this muſt juſtly bring upon them from all the Nation, and from all Chriſtians) begin to preach, in their *Publick Meetings*, of a *Chriſt without*, and of His Sufferings at *Jeruſalem* &c. a Voice, which, ſince their firſt appearing in the World, has hardly ever been heard among them. The chief Tendency of their Doctrine, being to depreciate, as much as was in their Power, the outward Man Chriſt Jeſus; and to build All upon the inward Chriſt, or Light within. But how ſincerely, and with what Reſerves, they now (when forc'd, by Worldly Politicks) ſpeak of Chriſt without; I have choſen this Inſtance of *Solomon Eccles* to explain; by ſhewing the Subtile and True *Quaker* Anſwer, which he gives to one *Robert Porter*, who objected to him what I have above quoted, and told it to others. *Solomon Eccles* writes to him in theſe words. " *Robert Porter*, take " heed of belying the Innocent, for I hear that " thou haſt reported to a Friend of mine, that " I ſhou'd ſay, that the Blood of Chriſt is no " more than the Blood of another Man. I " never ſpake it, but do very highly eſteem " of the Blood of Chriſt, to be more Excel- " lent, and Living, and Holy, and Precious, " than is able to be uttered by the Tongues " of Men and Angels.

And

And now, *Reader*, wou'd not you think that he had fully deny'd the Charge againſt him? And that he did highly eſteem the Blood of Chriſt? But behold the *Quaker Subtilty*! He does not mean one word of this of the Blood of Chriſt, which He ſhed upon the Croſs, but of the *Spiritual Blood* (whatever he, or the *Quakers* intend by it) for after the aboveſaid High Witneſs to the exceeding Value of Chriſt's Blood, he adds immediately in the very next words, to explain himſelf; *I mean* (ſays he) *the Blood which was offer'd up in the Eternal Spirit*, Heb. 9 14. You may ſay, that this was the outward Blood, which Chriſt ſhed upon the Croſs True, it was ſo. For He offer'd His Blood, *through*, or *in* (as this *Quaker* alters the Text, to make it incline the more to their meaning) *the Eternal Spirit*. And if *Solomon Eccles* had ſaid no more, ſo it might have paſs'd. But he goes on, in plain words, to tell us what he wou'd be at, and diſtinguiſhes this from the *Blood* **outwardly** ſhed; for having told us what Blood he ſo highly values, as above, he ſubjoyns, in the next words, to ſignifie what *Blood of Chriſt* it is, which he did not value more than the Blood of another Man; and that was the **outward** *Blood* which was ſhed upon the *Croſs*. His words are theſe following. " But the " Blood that was forced out of Him, by the " Souldiers, after he was dead, who before " that bowed his Head to the Father, and gave " up the Ghoſt; but thou ſayeſt that was " the Blood of the new Covenant which was

" ſhed

" shed after he was dead, which I deny; yet " I did say, that was no more than the Blood " of another Saint. These were my words.

And he adds a little after, " That the *Baptists*, and *Independants*, and *Presbyterians*, and " the *Pope*, are all of one Ground, and none of " you (says he) understand the Blood of Jesus " Christ, no more than a brute Beast; there- " fore Repent, for God will suddenly over- " throw your Faith, and your Imputative " Righteousness too; for the Imputation of " Christ's Righteousness, which He did at *Je-* " *rusalem*, and without the Gates, the *Pope*, " the *Episcopal*, the *Presbyterian*, *Independants*, " and *Baptists* shall fare all alike, and shall sit " down in Sorrow, short of the Eternal Rest: " But the true Imputative Righteousness of " Christ we own, but it is hid from you All, " till the Lord open an Eye *within* you.

These are the words of his Letter, which I have transcribed out of a Book, wrote by *Will. Burnet*, entituled, *The Capital Principles of the People, called Quakers*, Printed 1668. p. 41.

And here you may see how they construe the Imputation of Christ's Righteousness, to be only within them: And disown that which the whole *Christian World* understand by it; and their Notion of *Christ's outward Blood*, shed *without the Gates* of *Jerusalem*: But they have a Notion of inward Blood, inward shedding, and inward Imputation, which no other Christians know of, more than brute Beasts, says *Eccles.* And they expressly deny Christ's outward

outward Blood, to be the Blood of the *New Covenant*. And make no more of it than of the Blood of any other good Man. See *G. Whitehead*'s Impious Defence of this, in *The True Copy*, &c. above quoted, *p.* 24, 25. To which I will only add, as a Confirmation of what I before obſerv'd, That the *Quakers* will ſeem to confeſs any thing; but with ſuch Reſerves as ſecure their own meaning; and ſerve to Amuſe the Inadvertent Readers. Thus in *G. Whitehead*'s Anſwer to this Paſſage of *Solomon Eccles*, in the 58. *p.* of his Book, Entituled, *The Light and Life of Chriſt within*, Printed 1668. Repeating the above-quoted words of *Solomon Eccles*, where he ſpeaks of the Blood of Chriſt, *as more Excellent, and Living, and Holy, than is able to be utterd*, &c. He adds, *which might have ſatisfied any Spiritual or Unbyaſs'd Mind.* And the *Reader* might have gone away with this, as a full Vindication of *Solomon Eccles*, without taking Notice how he had, in the ſame place, explain'd himſelf, as I have above-quoted him, not to mean this of Chriſt's Blood ſhed outwardly upon the Croſs; but only of a Notion which the *Quakers* have of *Spiritual Blood, Spiritual ſhedding*, &c. which is all perform'd within them. And *G. Whitehead* entitles that very Page of his Book, *The Blood of the New Covenant Spiritual.* And therein Argues thus Blaſphemouſly againſt his Opponent (*William Burnet.*) Theſe are his words; *But if* W. B. *intends that the Blood outwardly ſhed by wicked Hands, was the Price and Life of Chriſt, as his words import; then it follows,*

follows, from his own words, that the Life of Christ is not in being; and this wou'd render Him a Dead Christ, &c, But *G. Whitehead* can speak Honourable things of the Blood of Christ (in his own Sense) and this is enough *to satisfie any Unbyas's'd Mind*! Tho' they have evaded the most Express Texts for Christ's Humanity, even that *Gen.* iii. 15. His being *the Seed of the Woman.*

They Allegorize that too into a *Spiritual Sense*, quite away from the *Letter*; and to mean nothing else in the World but their *Light within.* Where they have a *Spiritual* **Woman**, and *Spiritual* **Seed**, as well as *Spiritual* **Blood**. Hear how Mr. *Penn* endeavours to prove it in his part of the *Christian Quaker*, p. 97,98. *The Serpent* (says he) *is a Spirit: Now nothing can bruise the Head of the Serpent, but something that is Spiritual, as the Serpent is: But if that Body of Christ were the Seed, then cou'd he not bruise the Serpents Head in all, because the Body of Christ is not so much as in any one; and consequently the Seed of the Promise is an Holy Principle of Light and Life, that being received into the Heart, bruiseth the Serpents Head: And because the Seed, which cannot be that Body, is Christ, as testifie the Scriptures, The Seed is one, and that Seed is Christ*, &c. Thus Mr. *Penn*. And this is his Deduction. That the Seed being Christ, and he having proved (as he thinks) that the Body of Christ was not the Seed; his Consequence is, that the Promised Seed was not any Person, but a Principle. And that this Principle is the Light within, and consequently that the

Light

Light within is Christ. And his *Syllogism* stands thus in Mood and Figure. The Seed is Christ: But the Light within is the Seed: *Ergo*, the *Light within* is Christ. But the *Minor* remains yet to be prov'd, That the Light within is the Promised Seed. Which Mr. *Penn* has only supposed: And that the Seed is not a Person, but a Principle. Which is a Supposition of so pernicious a Nature, that it Unchristians any one who holds it. For the Faith of Christians is built upon that Man Jesus Christ, as the Seed Promised to bruise the Serpents Head. And that the Bruising of it was perform'd by the shedding of Christ's Blood outwardly upon the Cross, as a Propitiation and Satisfaction for the Sins of the whole World. Tho the Application of this to our Souls, must be inwardly by Faith in our Hearts; not only a bare Historical Faith, that Christ did so Suffer, Die, Rose again, &c. which the Devils do Believe, and Tremble to see their Power so overcome; but by a lively Faith, and full absolute Dependance and Trust in that Satisfaction made by Christ's Death for our Sins, as our Surety, who has paid our Debt for us, and Purchased an Eternal Inheritance for us, upon our Performance of the Conditions which he has set to us: And not only so, but as our High Priest, now sitting, in his true Humane Nature (whereby he is our Mediator) and in the same Body (tho Glorified and Chang'd in Qualities, but not in Substance) at the Right Hand of his Father, to make continual and daily Intercession for us,

us; and to pour down His Spirit upon us, to give us this Saving Faith, for *it is the Gift of God.* And this Influence and Inspiration of His Blessed Spirit is the only true Saving Light within us; but not the Seed and Christ Himself (as the *Quakers* Blasphemously Dream) only a Ray, or Communication of his Light and Life to us.

How then can the *Quakers* have the True *Christian Faith*, how can they be esteem'd as any Christians at all, who will not allow *Christ* to be the *Promis'd Seed*; or that He was more a Man in the Body of Jesus, than in the Body of any other Man; who make no more Reckoning of His Blood, than of any other Saint; who do not believe Him now to be a Man, and, as such, our Mediator and Intercessor, at the Right Hand of His Father? These things I offer to their serious Consideration; and I Pray God to Discover to them those Depths of Satan, and that Bond of Iniquity wherein they are Captivated.

But I wou'd ask Mr. *Penn* one Question before I go, upon his Hypothesis of the Light within being the *Promis'd Seed.* And that is, since the *Quakers* make this Light within to be in *every Man that comes into the World*, how was it **Promised**, *Gen.* 3. 15? Was it not **Then** in the World? And how then were they to look for it as **to come**?

But Mr. *Penn* has another Argument (*Ibid.*) to prove that the **outward** *Christ* cou'd not be the *Promis'd Seed*; which he says, must be **Inward** and Spiritual. Why? Because (says he)

he) *One outward thing cannot be the proper Figure or Representation of another, nor is it the way of Scripture so to teach us, the outward Lamb shews forth the inward Lamb*, &c. I am sorry Mr. *Penn* should tell us, that this is not the *way of Scripture*, because it is the Common High-way of the Scriptures. For all the **outward** Sacrifices under the *Law* were *Types* or *Figures* of the *Sacrifice* of *Christ*, the *outward* Christ upon the *Cross*. Of whom St. *Paul* said (1 Cor. v. 7.) *Christ our Passover is Sacrificed for us.* So that the **outward** *Paschal Lamb* in *Egypt*, and the striking of its Blood upon the Side-posts of their Houses (*Exod.* XII. 7, 13.) that the Destroyer might not come in, was a certain Type of the **outward** *Blood* of *Christ*, which keeps off God's Wrath from us, and not of any fansy'd inward Lamb slain in our Hearts, &c. as the *Craft* and *Malice* of the *Devil* has suggested, to deface and wear out of our Minds the Faith in Christ's **outward** *Blood*, by which only there is *Salvation.*

And by the help of this Distinction of an outward and inward **Christ**, outward and inward **Blood**, &c. the *Quakers* do keep themselves out of sight of all Men not throughly acquainted with their Deceits. They can, upon a Pinch, subscribe the whole *Creed*, and yet not mean one word of it of God or Christ at all; that is, of any God or Christ **without Us**, or what all the World believe by God or Christ, as existing without us, tho by their Blessed Influence operating within us.

But

But their Gross Ignorance cou'd not, at first, distinguish betwixt God and his Influence: and those of them who know better now, think themselves obliged to justifie at least to Palliate and Excuse, the Failings of their Leaders, because they once own'd them to be Infallible.

By this means, all the Non-sense and Blasphemy of *G. Fox* lies upon Mr. *Penn*'s Shoulders. If he will maintain him, right or wrong, then must Mr. *Penn* answer for *G. Fox*'s calling himself Equal with God. And his senseless Argument to prove it, in his *Saul's Errand*, before Quoted, p. 8. because *(forsooth)* he had the *Spirit of God* (as he pretended) whence he Argues, in these words, *He that hath the same Spirit that raised up Jesus Christ, is Equal with God.*

Mr. *Penn* must likewise Account for what is before Quoted out of *The Sword of the Lord drawn*, &c. *p.* 5. 'Your imagined God be-'yond the Stars, and your Carnal Christ is 'utterly deny'd—to say this Christ is God 'and Man in one Person, is a Lye.

I will here add to this, how careful they are to instil into their Children, according to their Capacities, these Principles of their most *Anti-Christian* Religion; and exceeding the Blasphemy of all that we ever yet heard among the most Barbarous of the Heathen Nations. There is a *Primmer* put out for the *Quaker* Children, by *W. Smith*. There p. 8. you have this Question asked, *How may I know when Christ is truly Preached?* And the

An-

Answer is, *They that are False* (Ministers) *Preach Christ without, and bid People believe in Him, as He is in Heaven above; but they that are Christ's Ministers, Preach Christ within.* Here was an admirable *Cue* given to young Children, to prevent their ever receiving the least tincture of *Christianity*; that if they shou'd, at any time, hear of a Christ in Heaven, or of any Christ out of themselves, they might immediately stop their Ears, and believe all who spoke of it to be False Ministers. Sure, Satan never advanc'd his Kingdom in any Age so high, as in these miserably deluded People!

But lest the Child shou'd think that there might be only difference of Expression betwixt the *Quakers*, and others who Profess'd a Christ Personally in Heaven, tho present with us, and operating in our Hearts by the Influence and Graces of His Spirit; there is another Question, *p. 9. Here then is great difference in their Doctrine?* Answer, *Yes, and no more Fellowship than East with West.* This Answer is true indeed. For the difference is not only in the *Expression*, but in the *Doctrine*. And there is *no more Fellowship than East with West*. As *Edw. Burrough* says in his *Epistle to the Reader*, before *G. Fox*'s *Great Mystery*, p. 17. 'We 'differ in Doctrines and Principles, and the 'one thou must justifie, and the other thou 'must Condemn, as being the one clear con-'trary to the other in our Principles. But here take notice, that there are no Christians in the World, who deny Christ's Spiritual Influence and Operation in the Hearts of Men, and His Light within them. And there-

for this difference of Doctrine betwixt the *Quakers* and us, which, they say, is as wide as *East* from *West*, must be more than concerning the Light within, as a *Ray* or *Beam* shining into our Hearts from Christ the Sun of Righteousness; for in this, there are none upon Earth that have any difference with them; and therefore the difference must be concerning this Light within, being not a *Beam*, but the *Sun* it self, the True, Real, and only Christ. The very Person, and not only the Influence, of Christ. So that the true state of the Question will be this, Whether this Light within be the Principal or a *Secondary* Agent in us? For if it be only a *Beam*, it is a *Secondary* Agent, because it proceeds from the *Sun*; but if it be the Sun it self, then it is Principal. Again, if it be the Sun, it is the only Agent, because the Sun receives not his Light from another. But if it be a *Beam*, it is not the only Agent; because the Sun does enlighten by the Beam. And, in both these respects, the *Quakers* do positively determine their Light within to be not a Secondary Agent, or sent from any other; but that it is, its self, the only, and the Principal. And this is the Language which they betimes teach their Children. For in *Smith*'s Catechism, p. 57. there is this Question and Answer. *And is that which is within you the* Only *Foundation upon which you stand, and the* Principle *of your Religion?* Answer, *That of God* within *us, is so, for we know it is* Christ; *and being* Christ, *it must needs be* Onely *and* Principal; *for that which is* Onely, *admits not of another*; *and that*

which

which is Principal, *is* Greateſt *in* Being: *And thus we know Chriſt in us to be unto us the* **Only** *and the* **Principal**, &c.

Here they expreſly diſown any other *Chriſt* than what is within them. But becauſe all this may be pretended as meant only of Chriſt's Spirit, not of His Body, tho there can be no room for any ſuch pretence, becauſe all whole Chriſt is here ſpoke of: And that it wou'd be as great Blaſphemy to ſay that Chriſt had no other Spirit than what was within us, as to ſay that He had no other Body but what was within us: Yet, to make it exceeding plain that the *Quakers* do not believe that Chriſt has any other Body, or other Humanity, than that Spiritual, or Allegorical **Body**, or whatever they mean by it, which they ſay, He has within them. In *Edw. Burrough's Works*, p. 149. This Queſtion is ask'd, in theſe plain and peremptory Terms, *Is that very Man, with that very Body, within you, yea, or nay?* And the Anſwer is as plain. *The very Chriſt of God is within us, we dare not deny Him.*

But leſt theſe *Primmers*, ſuch as I have mentioned of *W. Smith*'s, and others of the like Nature, to Poyſon their Children with their Hereſies, ſhou'd not enough be taken notice of, they have of late brought *Fox*'s Blaſphemous Journal, into their Publick Meeting-Place at the *Savoy*, where it is conſtantly kept in a Box made on purpoſe, as their Text, to be recurr'd to upon all occaſions, and for the Inſtruction of thoſe who may

not have the Book themſelves. This is an Honour they never yet vouchſaf'd to the Holy Scriptures, which are not to be ſeen in their Meetings; but are a great Offence to them, if produc'd by any there, as above is ſhewn. And it was a bold Effort in *George Keith* to bring a Bible lately into his Meeting at *Turner's-Hall*, and reckon'd by his oppoſites as a ſign of his turning back again to the Prieſts way of Worſhip.

In their publick Schools, particularly that great one at *Wanſworth* near *London*, Portions of this *Fox's Journal* are enjoyn'd to the Scholars to be read every Day. But never a Chapter out of the Bible; that is *Beaſtly Ware* with them, *Duſt* and *Death* and *Serpent's-Meat!* The Publick ought to take ſome care of this, in pity to their poor Souls. This I caution'd before in *Satan Diſrob'd*: But re-e at it here becauſe it is material.

I will end this *Section*, with ſhewing that the *Quakers* have, in their *Blaſphemies* againſt the *Divinity* of *Jeſus*, and *Humanity* of *Chriſt*, only lick'd up and improv'd the Ancient moſt *Anti-Chriſtian Hereſies*. Mr. Penn's *Sandy Foundation*, Printed 1668. is nothing elſe but the height of *Socinianiſm*, in the two great Branches of it, denying the *Trinity* and *Satisfaction* of *Chriſt*: Theſe are what he calls, *The Sandy Foundation*; and his whole Book is wrote on purpoſe, and expreſly againſt theſe.

The *Manichees*, *Eutychians*, *Marcionites*, and *Saturnians*, ſaid that *Chriſt* was a Man only in *Ap-*

Appearance, but had not properly an *Human Body* or *Soul*. Thus say the *Quakers*, That he *Dwelt* only in the *Body* of that man *Jesus*, as in a *Veil* or *Garment*; but took not *That Body* into his own Person, so as to become *Hypostatically* united to it; And if so, He was not truly a *Man*, but only in *Appearance*. And agreeing to this, the *Cerdonites*, the *Eutychians*, and *Manicheans* said, that the *Passion* of *Christ* was not *Real*, but in *Appearance* only, and *outward shew*. And such it was, if, according to the *Quaker* Doctrine, His *Veil* only, or *Garment* was *Crucify'd*.

Others taught (the *Family of Love* of late) that it was all an *Allegory*. And thus the *Quakers* most expressly, making *Christ's* outward *Blood*, the *Type* and *Figure* of inward *Blood* shed *Spiritually* in their *Hearts*: Making *Christ without* but the *History*, and their *Light within* the *Mystery* or *Substance*; which the *Christ without*, as a *History*, or *Shadow* of it, pointed to.

But lastly, (because I must not stay here to *Deduce* and *Compare* all their *Heresies*) those Ancient *Hereticks* the *Ebionites*, and *Nazarens*, from whom our Modern *Socinians*, and from them the *Quakers*, do derive their Doctrine, did mightily undervalue the *Holy Scriptures*. Some of them pretended to *Mend* the *Scriptures* and did boldly *Adulterate* them; and set up other *Scriptures* against those receiv'd by the *Church*. And this the *Quakers* have done beyond any that ever went before them.

Euseb. Hist. l. 5. c. 28. *Theod. Hæret. Fab.* l. 2. c. 5.

For they have *Canonized* all, and every of their own Writings; tho' most *Blasphemous*, and expresly *Contradicting* one another, as has been shewn.

They make themselves *Equal* to *God* and *Christ*, and Arrogate the Name of *Christ* to themselves.

And the same wou'd excuse *Simon Magus*, for being call'd, *The Great Power of God* (*Acts* viii. 10.)

That was more modest than our *Magician*, who was call'd, *The Christ himself*; and not only His *Power* or *Virtue*. *Simon* desir'd only, That the *Holy Ghost* might be given by his Hands (*Acts* viii. 19.) but *George Magus* own'd no other Holy Ghost than what was within himself, of which he was the Possessor and Owner. These have far outstript their Master. For *Simon Magus* was the Father of the *Quakers*, *Socinians*, and all the rest of the *Anti-Trinitarian Hereticks*. He first blasphem'd against the *Holy Trinity*; slighted the *Scriptures*, denying the Law of *Moses* to be from God; set up *Magic*, *Idolatry*, and *Sensuality*. In all of which he was not more follow'd by the *Gnosticks* than the *Quakers*; as, I think, I have sufficiently shewn.

Epiphan. Hær. 21. *Iren.* Advers. *Hær.* l. 1. c. 20.

SECT.

SECT. XI.

Concerning the Satisfaction *of* Christ.

HErein the *Quakers* are direct *Socinians*. For they positively deny the Satisfaction. And this is no less a distinguishing Doctrine of the *Socinians*, than their denying the *Trinity*, and the *Divinity of Jesus*.

Mr. *Penn* blasphemes it, as both Irreligious and Irrational. His Arguments are the old *Socinian* Job Trot, tho I believe he knew it not; only *Good Wits jump'd*: For in his *Invalidity of* John Faldo's *Vindication*, &c. Printed the same Year, 1673. p. 413. He Vindicates himself from an Imputation he says had been cast upon him for being a *Socinian*, upon occasion of his Book, call'd, *The Sandy Foundation shaken*; and says, That he had not at that time ever read any one *Socinian* Book in all his Life, if so much as look'd into one. And if he had known this to have been *Socinianism*, he wou'd not, in his Winding-sheet. Printed 1672. have upbraided *T. F.* and *H. H.* so often with the reproach of being *Socinians*, Sect. 1. 'Their beloved 'Socinianism, Socinian Agency, the Spirit of 'Socinianism try'd, according to that Discovery it has made of it self, in their Lamentable 'yet Conceited Agent, *Hen. Hedworth* —— 'his

Reason against Railing, 1673. p. 90, 91, 92, 93.

'his Grim *Socinian* Cavils burſten'd with Fol-
'ly and Revenge. 2.—This Anti-Scriptural
'**Socinian**. 7.—The Scriptures **Socinia-**
'**niz'd**. 8—This Giddy-headed **Socinian**, *&c.*

And yet Mr. *Penn* does (it ſeems without knowing it, tho Infallible) perfectly Copy after theſe *Socinians* in his Arguments againſt the Satisfaction of Chriſt. As that there was no need of any Satisfaction to God's Juſtice for our Sins. That it is not call'd Unjuſt to Forgive a Debt without any Satisfaction; thus confounding the Notions of Juſtice and Mercy; for all Forgiveneſs proceeds from Mercy. But Juſtice cannot remit the leaſt Farthing; elſe it were not Juſtice. And what is Inconſiſtent with the Nature of Juſtice, is Inconſiſtent with God; for God is not only Juſt, but He is Juſtice it ſelf. Juſtice in the Abſtract, the Higheſt and moſt Adequate Notion of Juſtice.

What room then is there for God's Mercy? If He be all Juſtice, where is His Mercy?

Anſw. God's Attributes do not Fight, or Contradict one another. They Magnifie and Exalt one another. Thus God's Juſtice is Magnified in that it Exacts Full and Adequate **Satisfaction**: His Wiſdom is Magnified, in finding out ſuch Means as to do it: And his Goodneſs or Mercy is equally Magnified in affording thoſe Means. And all theſe are fulfill'd to the utmoſt, that is, Infinitely, in the wonderful Oeconomy of our Salvation by the Satisfaction paid to God's Juſtice for our Sins, in the Sacrifice and Death of Chriſt;

which,

which, becauſe of his Divine Nature, was Full and Adequate **Satisfaction**, and, by his Humane Nature, the Satisfaction was paid by the ſame Nature which offended.

But upon the *Socinian* and *Quaker* Scheme, one of God's Attributes muſt Fight with, and Conquer, the other: one muſt ſubdue and beat down the other: And his Juſtice muſt quit the Field to his Mercy. This is great Nonſence as well as Blaſphemy; and utterly inconſiſtent with the firſt Notions of a God.

And, upon this Scheme, no tollerable account can be given for the Death of Chriſt. For whether as an Example, or an Interceſſor, or a Teacher (which are all the Notions wherein the *Socinians* and *Quakers* do receive him) in none of theſe is there any Neceſſity, or Rational Account to be given for his Death.

This is the Mill-ſtone of *Socinianiſm*, which will ſink it into the Sea. Theſe Men pretend to the higheſt Reaſon, and reject the moſt expreſs *Revelations* of the *Holy Trinity* of God, and the *Divinity of Chriſt*, meerly upon the account that their Reaſon cannot comprehend theſe profound *Myſteries*. Theſe Men reject the Doctrine of the Satisfaction upon the like pretence of *Reaſon*; and advance, in its place, the moſt *Arbitrary* and *Unaccountable* ſuppoſed Covenant betwixt God and Chriſt, to remit the Sins of the *Penitent*, for the altogether Needleſs and Barbarous Murther of the moſt Innocent Perſon in the World.

But having wrote at large upon this Subject (which may hereafter see the Light) I will not here repeat: My business at the present, being not to enter into the large Field of the *Socinian* Controversie; but to shew the much misled generality of the *Quakers*, how Ignorantly and blind-fold their pretended *Infallibility* is led into the most gross and vile Heresie, that ever the Enemy sow'd in the *Christian Church*, which is that of the *Socinians*; and which, in Name, the *Quakers* do so much abhor.

And they exceed the Impudence of the very *Socinians*, in their bold Effrontery and loud Blasphemies against this most Fundamental Doctrine of the *Christian Religion*; The *Satisfaction* made to the Justice of God for our Sins, by the Blood of Christ outwardly shed; and our *Justification* thereby in the Sight of God. Mr. *Penn* says, *That, if it is our Duty to forgive without a satisfaction received; and that God is to forgive us, as we forgive others; then is a satisfaction totally excluded.* The poorness of this Argument is exposed in *Satan Disrob'd*, Sect. 2. p. 15. to which (for saving Repetition) I refer the Reader. But here observe, how Positively and Boldly he denies the *Doctrine of Satisfaction*; he will not leave one scrip or foot-step of it behind, it is not only excluded by him, but **Totally** excluded! yet will he deny himself to be a *Socinian*!

And speaking of our *Justification, by the Righteousness which Christ hath fulfilled in His own Person for us*, he says, in his *Serious Apology*,

logy, p. 148. *And indeed this we deny, and boldly affirm it, In the* Name *of the* Lord, *to be* The Doctrine of Devils, *and an* Arm *of the Sea of* Corruption, *which does now Deluge the whole World.* See this further enlarg'd upon, in *Satan Disrob'd*, p. 17. with other Proofs to the same purpose, in that *Section*, where their *Defences* for themselves are likewise consider'd. See likewise Mr. *Risp*, his *Just and Lawful Tryal of the Foxonian Quakers*, &c. p. 69. to p. 76.

SECT. XII.

Of the Resurrection *of the* Body.

THis the *Quakers* do positively deny. Mr. *Penn* makes *Nonsence* of it, and *worse*. He compares it to *Transubstantiation*, nay, to the *Alcoran*. In short (says he) *if the Compleat happiness of the Soul rests in a re-union to a Carnal Body; for such it is sown, then never cry out upon the* Turks Alcoran; *for such a Heaven and the Joys of it, suit admirably well with such a Resurrection.* *Reason against Railing* 1673. p. 138.

If

If the Reader thinks (as I did when I first read this) that Mr. *Penn* meant this only of such a grofs Conceit of the Refurrection, as if our Bodies fhou'd be in the fame frail condition as now, and addicted to *Senfualities*: If the Reader thinks thus, as I did (for what elfe cou'd any one think?) he will be, to his aftonifhment, undeceiv'd, as I was, in reading of what follows.

No *Chriftian* ever held that there was not a great Change of the Body, in its *Qualities*, at the *Refurrection*. It is fown in *Weaknefs*, in *Corruption*; it is rais'd in *Incorruption*, and in *Power*, &c. And therefore if Mr. *Penn* meant no more than as abovefaid, he wou'd difpute againft no *Chriftian*. But alas! as you will find, they deny any *Refurrection* at all of that Body which is fown; that they leave wholly neglected for ever in its *Duft*.

Some of them fuppofe a perfectly New Body will be made for the Soul; but others, that the Soul it felf is the *Spiritual Body*, which is mentioned, 1 *Cor.* xv. 44. and onfequently that there is no other *Refurrection* than at each particular Perfons Death, when the Soul, which they call the *Spiritual Body*, is freed from the *Natural Body*, never more to meet again.

And, in confequence of this, thefe believe no *General Refurrection*, no, nor fome of them any *End* of the *World*, every Man's *Refurrection* being, as they fuppofe, *Perfected* at his *Death*, tho obtain'd, in meafure, before.

But

But let us return to Mr. *Penn*. In his Book above Quoted in the Margent, (*Reaſ. againſt Rail.* p. 134.) he is Anſwering this material Objection, That if it be a New Body which is made for the Soul, then there is no *Reſurrection of the Body*: For that does not *riſe again* which never *lay down*.

And when St. *Paul* ſays, 1 *Cor.* xv. 42. (ſpeaking of the *Reſurrection* of the *Body*) that **It** *is ſown in Corruption, and* **It** *is raiſ'd in Incorruption*, &c. this cannot be true, unleſs it be the ſame It, that is, the ſame Body, which is ſpoke of in both Branches of the Compariſon. The Objection is in theſe words. *If the* **It** *in the Text be not the ſame Body, how can it be call'd a Reſurrection; for that ſuppoſeth the ſame?*

I Anſwer (ſays Mr. **Penn**) *If a thing can yet be the ſame, and notwithſtanding* Changed, *for ſhame let us never make ſo much ſtir againſt the Doctrine of* Tranſubſtantiation; *for the Abſurdity of it is rather outdone than equall'd by this* **Carnal Reſurrection.**

Firſt, The *Church* of *Rome* owes Mr. *Penn* thanks for ſo very kind a Repreſentation of Tranſubſtantiation, as to make it ſtand upon a better foot than the *Reſurrection of the Body*, which is an Article in our *Creed*, and receiv'd by the *Catholick Church* in *All Ages*.

Secondly, This is anſwering one Objection with another.

But *Thirdly*, As to his Objection: Cannot he apprehend a thing to be *Changed* in many of its *Qualities*, and yet remain the ſame in its Sub-

Subſtance? For that is the preſent Queſtion: Quite contrary to that of Tranſubſtantiation, which ſuppoſes a Change of the Subſtance, the Qualities or Accidents remaining the ſame.

What does he think? Was not Chriſt's **Body** Changed in his Transfiguration upon the Mount? Was it not therefore the ſame Body? Or did Chriſt take a New Body? That wou'd have been Death. For after a Soul is *Hypoſtatically*, that is, Perſonally united to a Body, their ſeparation is call'd Death. Unleſs he thinks that Chriſt took a Body no otherwiſe than as *Angels* have done, that is, not into any *Hypoſtatical* Union with his Perſon, but only as a Cloak, or Veil, which he might throw off and put on again, without any alteration as to his Perſon. And if ſo, then Chriſt did not die upon the Croſs more than upon the Mount; that is, He only put off that Bodily Garment; but that was no Death, more than an Angel is ſaid to Die, when he lays down that Body, which he took up only for an occaſion.

But this has been diſcours'd of more fully, in the Section concerning the Divinity of Chriſt. In the mean time, let me give an eaſie anſwer to the two Verſes in the xv. *Chapt.* of the 1ſt *Epiſtle* to the *Corinthians*, which the *Quakers* make uſe of againſt the *Reſurrection* of the *Body*. One is *ver.* 37. *Thou ſoweſt not that Body which ſhall be.* The other is *ver.* 50. *That Fleſh and Blood cannot inherit the Kingdom of God.*

Anſw.

Answ. *Flesh and Blood*, while Corruptible, as ours is in this Life, cannot bear the Incorruptible State of Heaven. As it is expressed in the same *ver.* in explanation of the Expression. *Flesh and Blood cannot Inherit the Kingdom of God, neither doth Corruption inherit Incorruption.* But our *Corruptible Flesh* will be changed in its *Qualities*, and put on *Uncorruptible Qualities*; and thus *the Dead shall be rais'd Incorruptible, and we shall be Changed; for this Corruptible must put on Incorruption*, &c. ver. 53. *&c.*

The same Answer will serve *ver.* 37. where the Apostle does Illustrate the Resurrection of our Bodies by the Resurrection of Grain that is sown in the Ground. For the Body of such Grain is chang'd in its Qualities, but not in its Substance. The Grain must die, or else it will not Fructifie or Rise again. In this Death it loses something, as the Husks; but it retains the Substance which rises again, much alter'd from what it was sown; for it rises in the Blade, then the Stalk, Ears, and then the full Grain in the Ear. But to shew that the Substance is not alter'd in all this, we find that every Grain rises the same it was sown; if you sow Oats you expect not a Crop of Wheat. And there is full as much Reason to say that God does *Anew Create* every Year all the Grain that grows in our Fields, without any respect to the Grain that was sown, or any Natural Production from thence; as that we shall receive to all New Bodies without any Relation to our

any

any part of, the Body that was ſown.

And as to Mr. *Penn*'s mighty Wonder, how a thing can be chang'd and yet the ſame, which he cannot comprehend, and compares to Tranſubſtantiation, it is ſo far from being any difficulty at all, that it proves the thing that is *changed* to be *the ſame*; becauſe otherwiſe, It were not *changed*.

If *George* be *chang'd* in *Quality*, in the State of his *Health*, or *Reputation*, this is a certain proof that it is the ſame *George* ſtill. But if *William* be *chang'd*, this is no *change* in *George*. So that a thing being *chang'd* proves it to be *the ſame*. Nor is the greatneſs of the *Change* any *Difference* as to the *ſameneſs* of the *Perſon chang'd*. *Death* is a *great change*, yet if *William* dies, it is *William*, even the ſame William that *liv'd*, who *dy'd*: And as ſure, it will be the ſame who ſhall *riſe again*, tho undergoing another *great change*.

But I am now to tell you a very ſtrange thing, which I would not believe when it was told me, till I ſaw it: And that is, that Mr. *Penn* does underſtand that Long and Elegant Deſcription of the Reſurrection of our Bodies, from the 35 *v.* of the xv. *Chapt.* of the 1ſt *Epiſtle* to the *Corinthians*, *only of the Spiritual* State *of the Soul in this Life*. Theſe are his own words, *p.* 373. of his Book Quoted in the Margin; and repeating, *ver.* 44. *It is ſown a Natural* Body, *it is rais'd a* Spiritual Body, &c. he adds, p. 369. *I do utterly deny that this Text is concern'd in the Reſurrection*

The Invalidity of *John Faldo*'s Vindication, &c. 1673.

surrection of Man's Carnal Body *at all. I will recite it* (says he) *with the five following Verses*, which he there sets down; but for Brevity I omit them, referring to the *Chapter*; and having repeated them, which speak of the *Natural* and *Spiritual* Body, that the *First Man is of the Earth Earthly, the Second is the Lord from Heaven*; and that, *as we have born the Image of the Earthly* (that is of *Adam* in this Corruptible Life) *so we shall bear the Image of the Heavenly* (that is, at the *Resurrection*, when our *vile Bodies* shall be made like unto *Christ's Glorious Body*) but Mr. *Penn*, pag. 370. having repeated these Verses, goes on thus. *I say this doth not concern the Resurrection of* Carnal Bodies, *but the* two States of Men, *under the* First *and* Second *Adam*; *Men are* sown *into the World* Natural, *so they are the Sons of the* First Adam; *But they are* **Raised Spiritually**, *through Him who is the Resurrection and the Life, and so they are the Sons of the* **Second Adam** —— *who came to* Raise up *the Sons of the First* Adam, *from their* **Dead** *to his* **Living**, *their* **Natural** *to his* **Spiritual Estate**. *But perhaps* (says he) *it will be objected that the 47th Verse*, The first Man is of the Earth Earthly, *and part of the 49th Verse*, We shall also bear the Image of the Heavenly, *seem to imply a* **Bodily Resurrection**; *but let the whole Verse be consider'd, and we shall find no such thing*, &c.

I will not take up the Reader's Time to repeat all his Arbitrary Interpretations. They are such as will, by the same Liberty he uses;

take away the Literal *Adam*, and Literal *Christ*, as well as the Literal *Resurrection*. And I have shewn, *Sect.* X. That the *Quakers* have *Spiritualiz'd* away the body and the Being of Christ into their Light within. Indeed, if the *Spiritualizing* Art be allow'd in this *Latitude*, there can remain no one word of *Certainty* or *Reality* in the whole Bible, or in any other *Book* or *Writing*, or in any *words* that Men can speak.

When I urg'd to a *Quaker-Preacher*, towards a proof of the *Resurrection* of *bodies*, That Text, *Mat.* xxvii. 52, 53. that *many* **Bodies** *of Saints arose, and came out of the Graves after Christ's Resurrection, and went into the Holy City, and appeared unto many:* He made answer, That, that was not meant of the *Literal* or *Earthly* **Jerusalem**, that any *Dead body* arose there, but of the *Spiritual* **Jerusalem**, which *John* saw *coming down from Heaven.* And others told me, they heard the same Exposition in a *Quaker-Sermon* at one of their *Meetings.*

Here we have *Spiritual* **Graves**, *Spiritual* **Dead Bodies**, *Spiritual* **Jerusalems**, *Spiritual* **Resurrection**, and *Spiritual* **Christ**, whenever any Text pinches them.

Among other Names of Reproach which Mr. *Penn* in his *Spirit of* Alexander *the Copper-Smith* (before Quoted, p. 4.) bestows upon one of the *separate Quakers*, he calls him *Hymeneus* and *Philetus*, I suppose only through *Inadvertence*, because they were *Ill Names*; not minding how near it would bring the Accu-

Accusation: For these, in this Article of the *Resurrection*, were direct *Quakers*: These were they, who (as St. *Paul* tells of them, 2 *Tim.* ii. 18.) *concerning the Truth, have erred; saying that the* Resurrection *is past already.* That is, they Spiritualiz'd it from the *Letter*, and meant it only of the **Spiritual** *rising up* of *Christ* in our *Hearts*; which having obtain'd (as their Light within did assure them) their *Resurrection* they suppos'd was *past already*, and they expected no other. But this St. *Paul* calls *overthrowing the Faith.* And I have heard several *Quakers*, some of their *Preachers*, say, That *they had already obtain'd the* **Resurrection**, by **Christ** *having* **Risen** *in their Hearts; and that they believ'd no other* **Resurrection**, *nor expected any.*

And as they deny any outward *Resurrection*, so consequentially they deny any outward *Heaven.* Which we may see by the Books that have been wrote against them, upon that Head, and their *Answers* to them. There was one Printed. 1656. by several hands. Intituled, *An Antidote against the Infection of the Times.* Which is divided into several *Considerations.* The *Fourth Consideration*, p. 6. Is wholly upon this Point, proving against the *Quakers*, that there was an outward *Heaven*; And that *Christ* ascended thither, *Viz.* That *Heaven* which was *Created*, before *Man* was formed out of the Earth. *How sottishly blind then are they* (says that Book, *Ibid.*) *that suppose* Angels, *yea, the very* Heaven *of Glory to be something in Man; whereas these were*

Created in their Glory, before Man had a Being?

To this Book G. *Fox* wrote an Answer. Which you will find in his *Great Mystery*, p. 214. Where repeating the above-quoted words, in his way, that is, never *Exactly*, seldom *Truly* (tho they complain Grievously if but a *Comma* be mis-plac'd in Quoting any of their words, and then deny them, *As so Stated*) he do's not deny the Charge, but justifies it. He puts the objection against the *Quakers* in these words, *To say Heaven and Glory is in Man, which was before Man was, they are Sottish and Blind.* And his *Answer* is in these words. *There's none have a Glory and a Heaven but within them, which was before Man had a Being.*

For further proofs upon this Head; and the *Quaker-Defences* and *Excuses* of their *Heresie* herein, I refer to *Satan Disrob'd. Sect. 3. p. 26.* where the **Quakers** *Last shift* to cover this and other their *Vile Errors*, is laid fully open.

SECT.

SECT. XIII.

Of the Holy Sacraments.

ACcording to the former rate, they anſwer that Text, 1 *Cor.* xi. 26. of *ſhewing forth the Lord's Death* (by the Celebration of His *Laſt Supper*) *till He come.* That is, ſay they, with *Hymeneus* and *Philetus*, till His coming *Spiritually* in our *Hearts.* And they ſuppoſing that He is ſo come, there is an end of the time limited, for the Celebration of that *Ordinance* of *Chriſt.*

Tho' they cannot deny but that *Chriſt* was ſo come in the *Hearts* of the Holy *Apoſtles*, and of the pureſt *Primitive Chriſtians*, and Bleſſed *Martyrs*, none of whom Dream'd of the time being thus expir'd; but did continue, and the *Catholick Church*, from their Days to this, in the Religious Obſervance of that *Holy Inſtitution*, thinking it obligatory, till his *coming again*, that is, at the *Literal Reſurrection* in the laſt day.

The ſame time that was limited to the continuance of the other *Sacrament* of *Baptiſm*, Mat. xxviii, 20. That is, *Always*, *even unto the end of the World*; as it is there ſaid by *Chriſt*, to his *Apoſtles*, and their *Succeſſors.* *Go ye and*

teach all Nations, Baptizing *them* ——*and lo I am with you* (that is, you, and your *Succeſſors*, in the Execution of this *Commiſſion* of *Baptizing*, &c.) *alway, even unto the end of the World.* For if this be the time, during which *Chriſt* promiſed to aſſiſt his *Commiſſion*, it muſt doubtleſs infer the like continuance of the things requir'd in the ſaid *Commiſſion*.

And I wou'd fain know from any *Quaker*, why *Teaching* does not ceaſe, as well as *Baptiſm*; ſince both are in the ſame *Commiſſion*, and the time of Continuance ſpoken equally of both. And the neceſſity of *Baptiſm* greatly inforc'd in the ſame *Commiſſion* (*Mark* xvi. 16.) *Go ye unto all into the World----He that believeth and is* Baptized, *ſhall be ſaved.* And upon the *Quaker* Pretence to *Infallibility*, and the *unerring* guidance of the *Light within Every particular Perſon*, why ſhou'd not all *outward Teaching* ceaſe as well as *Baptiſm*; For what need of *Teaching* to *Infallibility*? And is not *Teaching* an *outward Ordinance* as well as *Baptiſm*? And to laſt only till we are Taught? And does not the *Light within* teach ſufficiently? The *Quakers* dare not deny the *ſufficiency* of the *Light within*: Therefore there is greater need, by their own Principles, for the continuance of *Baptiſm*, than of *Preaching*; becauſe *Baptiſm* is an *Initiating* Ordinance, and therefore always to be continu'd while there are any to be *Initiated* or *Admitted* into the *Society* of the *Church*. But *Teaching* does, of its own Nature, ceaſe, when Men are ſufficiently Taught: Therefore to thoſe who hold

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the *ſufficiency* of the *Light within*, outward *Preaching* muſt be wholly inconſiſtent. Yet they keep up *Preaching*, and aboliſh *Baptiſm!* All that can be ſaid is, That their Power of *Interpretation* is a very *Arbitrary* and *Deſpotick* Power: And we muſt ask no Reaſons. Inward *Baptiſm* muſt ſuperſede the Outward; but Inward *Teaching* muſt not; even to thoſe whoſe ſole *Foundation* is the Inward *Teaching*!

Let me here add one Obſervation for the ſake of thoſe who pretend that the *Baptiſm* which is ſpoken of *Mat.* XXVIII. 19. *Go ye and Teach all Nations*, Baptizing *them*, &c. was meant only of the *Spiritual Baptiſm*, or the *Baptiſm* with the Holy Ghoſt: Let me obſerve to thoſe, That *Chriſt* only is He who cou'd *Baptize with the* Holy Ghoſt. The Holy Ghoſt is *His* Gift *only*. To ſay that *Man* cou'd beſtow *God* (which the *Holy Ghoſt* is) is the higheſt Blaſphemy,

Men indeed are made *Miniſterial Officers*, by whoſe Hands *Chriſt* does beſtow the *Holy Ghoſt*, in the uſe of thoſe *Rules* and *Means* which He has appointed. And *Simon Magus* himſelf underſtood it no otherwiſe, *Acts* VIII. 18, 19. He deſir'd only to be made ſuch a *Miniſterial Officer*, through whoſe *Miniſtry* the *Holy Ghoſt* might be given. And in all the *Goſpel* there is no ſuch Command given to any *Apoſtle*, as to *Baptize with the* Holy Ghoſt. Nor is it ſaid that any of them did *Baptize with the* Holy Ghoſt. That is the *Peculiar* of *Chriſt himſelf*, and ſpoke *Characteriſtically* of *Him alone*.

John 1. 33. They indeed were impowered, as *John*, to *Baptize with* **Water**, which being duly *Administer'd* and *Receiv'd* according to *Christ*'s Institution, He has promis'd the *Spiritual* Baptism *with the Holy Ghost* to go along with it, but as *His* Gift, not as the Gift of his *Ministers*, by whose Hands He pleases to convey it. Therefore, if the *Quaker* Interpretation of *Mat.* XXVIII. 19. do's hold, it will follow, That the *Apostles* and their *Successors* have power to *Baptize* with the *Holy Ghost*; Which is *Blasphemy*. And this must be the consequence, if when *Christ* gave them his Commission to *Baptize all Nations*, the *Spiritual* and *Immediate Baptism with the Holy Ghost* be meant; and not the *Ministerial* and *Mediate Baptism* of *Water*.

And as this **Outward** *Baptism* with *Water* was an *Ordinance* Instituted, as a *Means of Grace* whereby the **Inward** *Baptism* with the *Holy Ghost* was convey'd; it was therefore the *Form* appointed of Admission into the *Society* of the *Church*, and thereby giving a Title to all the *Privileges* and *Promises* which are annexed to it: And likewise it was a *Publick* and *Avowed* owning of our *Christianity*. Upon all which accounts it was necessary, even where the **Inward** *Baptism with the* **Holy Ghost** was already attained. As St. *Peter* said, *Acts* X 47. *Can any Man forbid* Water, *that these should not be baptized, who have receiv'd the* Holy Ghost *as well as we?*

And

And St. *Paul*, tho Converted and Instituted immediately from Heaven, was commanded to be *baptized with Water*.

And it is very observable, that among those things wherein St. *Paul* was Instructed thus Immediately from Christ, he tells us, 1 *Cor.* xi. 23. That one was the *Institution of the Lords Supper*. Upon which he lays so great a stress, that he charges grievous *Diseases*, sent among the *Corinthians*, and *Death* it self, *ver.* 30. upon their Neglect and Abuse of this Holy Mystery. How then wou'd he have Censur'd the Preaching down this and the other *Sacrament of Baptism*, as Carnal and Hurtful things! And let me here seriously mind these *Quakers*, and Admonish others how their Neglect of the **Outward** *Ordinances* and *Signs*, has lost to them the Reality, and the thing signified. For it had been impossible for any who had been kept in the constant Use and Practice of the *Sacrament of the Lords Supper*, to have forgot Christ's **Outward** *dying*, and *shedding of his Blood*, or to have turn'd it, as many of the *Quakers* have done, into their wild Notion of his *Spiritual Suffering within us*; and that *The Light within* is *Christ* Himself; as before is shewn in *Sect. X.*

I say, how cou'd any who frequently us'd to *shew forth the Lord's Death*, by the visible representation of it in the *Sacrament of the Holy Communion*, by the *Bread* **Broken**, like his *Body*; and the *Wine* **Poured forth**, as his *Blood* was upon the *Cross*; how cou'd any who

who had practis'd this, and seen Persons daily *baptized into* **Christs Death**; How cou'd such a one ever have so much as Imagin'd; how cou'd it ever have come into his Head to *Spiritualize* away the *Literal* **Humanity** and **Sufferings** of Christ? No, It cou'd never have been done. But the *Enemy* having once deluded Men into a Neglect of the **Outward** Signs and Seals, Pledges and Means of Grace, whereby God guarded and fenced the Soul and Spiritual part of his Religion (as a Kernel is by the Shell in which it grows) the Devil having stoln from us the *Body*, or **Outward** part of **Religion**, the **Soul** soon disappear'd, and left behind it a noisome Carcass of Religion: For *Religion* can no more live and be preserv'd to us here, while we are in the Body, without Outward and Corporal **Means**, than the Soul can live to us here, while we are upon the Earth, without our Body; and hence the Corporal Service, the *presenting our Bodies, as a living Sacrifice*, &c. is call'd our **Reasonable** *Service*, Rom. 12.1. And whoever goes about to separate the *Bodily* from the *Spiritual* **Worship**, does as much *murther* **Religion**, as he that should separate a *Man's* **Soul** from his **Body**.

This is so necessary and plain a Truth, that those who take upon them to abrogate the *Outward* Institutions of Christ, do, at the same time, Invent and set up others of their own, as has been before observ'd, of the *Quakers* Institution of *Womens Preachings* and

Womens

Womens Meetings, at the ſame time that they threw off, as Carnal, the *Sacraments of Chriſt's* Inſtitution.

Upon this poor Pretence, That *Baptiſm* is *not the putting away the Filth of the Fleſh, but the anſwer of a good Conſcience*, &c. 1 Pet. 3. 21. which Text they ſo underſtand, as that the *outward Baptiſm* is thereby diſanulled, becauſe the *inward Baptiſm* is preferr'd before it; and not reckon'd perfect without it: That if one make no other account of *Baptiſm* but the waſhing of the Skin, it is indeed no *Baptiſm* to him; and he is wholly depriv'd of the Spiritual Effects of it. And ſo it was in the Inſtitution of *Circumciſion* under the Law; The *Outward Circumciſion* of the Fleſh was not the chief thing meant by it, but the *Inward Circumciſion* of the *Heart*; as the *Apoſtle* ſpeaks, *Rom.* II. 28, 29. *For he is not a Jew, which is one outwardly; neither is that Circumciſion which is outward in the Fleſh: but he is a Jew, who is one inwardly; and Circumciſion is that of the Heart, in the Spirit, and not in the Letter.* Will it follow hence, that there were no *Outward* and *Literal* Jews? Or, that there was not an *Outward* and *Literal* Circumciſion under the *Law*? but tho' the *Outward Circumciſion* was not the *Circumciſion*, i. e. not that *Alone*, unleſs the *Inward* did accompany it; yet the *Outward Circumciſion* was commanded, and that under pain of Death. Thus both *Baptiſm* and the *Lords Supper* are as poſitively commanded under the Goſpel, as *Circumciſion* and the *Paſſeover* were under

under the *Law*: And yet neither the *Water* in *Baptism*, nor the Bread and Wine in the *Lord's Supper* are the things themselves, or Alone, without what is signified by them. But notwithstanding they are as indispensible, and useful to Christians, as the other Institutions were to the *Jews*. And as none but Christ, who was greater than *Moses*, cou'd put an end to the Institutions of *Moses*: So can none but Christ, or some Greater than He could put an End to His Institutions, or say that they are determined.

But having treated particularly of this Subject, since the first Edition of this Book, I will not enlarge any farther here.

Only let me tell the *Quakers*, That their Objections, which are answered in that Treatise, are mostly the same which the *Socinians* have set up against these Two *Holy Sacraments*; That they may see out of whose Quiver those Arrows came, which they have so desperately shot against the *Sacred Institutions of Christ* our Lord.

And let Them and Others observe this with it. That as far as any have gone from the *Outward Ordinances* of *Christ*'s Appointment, so far have they been carry'd from the True Faith of what was Exemplify'd and Guarded by such *Outward Seals* and *Sacraments* of it.

Thus the *Socinians*, having thrown off, or slighted the *Sacraments*, have lost the True Faith in the *Divinity of Jesus*, and have rejected Him from being the Christ, or Word of God.

God. Which, they say, only Dwelt in Him, or Inspired Him; but was not Personally United to Him. Thus say the *Quakers*; and to this have they come, by throwing off the *Sacraments*, and other outward Means, which Christ commanded; and to which He has promised his Blessing; which they justly Forfeit, who think themselves wiser than He, by Neglecting or Despising his *Outward Institutions*, as *Ineffectual* to secure his Religion.

Since my *Discourse of Baptism* was Printed, I sent a Book to a very Learned and Judicious Friend of mine, and one particularly skill'd in all the Northern Languages; who return'd me some Observations of his to fortifie my first *Section* concerning the true Signification of the word *Baptize*, and to shew that this Northern, as well as the more Learned part of the World, have always understood it in the same Sense that I have given, to mean an *Outward* and *Literal* Washing; and that even in *Matth.* xxviii. 19. And, to gratifie the Reader, I have here inserted the *Letter*, which is as follows.

This

This is what was Promised, p. 169.

SIR,

THe Verb in the *Saxon* Tongue used to expres *Baptizare*, to Baptize, is fullian, or fulligean, which literally signifies to *Wash*, *Rense*, and to *Cleanse*, and *Purifie by Washing and Rensing*. Hence the Noun fullere in *Saxon* signifies a *Fuller*, Mark IX. 3. ⁊ his reaf wurdon glitiniende. swa hwite swa snaw swa nan fullere ofer eorðan ne mæg swa hwite gedon, *and his Raiment became shining, as white as Snow, so as no Fuller on Earth can whiten them.* From this Verb fullian, *to Baptize*, comes the Noun fulluht, for Baptism. And from the Noun fulluht, *John* the *Baptist* is always called in the printed *Saxon* Version of the Gospels, which followes the Antient *Latin Vulgar*, or *Italick* Version before it was revised by St. *Hierom*, Iohannes se fulluhtere, *John the Washer*, *Renser*, *or Cleanser*, and as the Verb fullian is used in that Version to Baptize with Water particularly *Matth.* III. 11. witodlice ic eow fulhge on wætere to dædbote, *I indeed Baptize you with Water unto Repentance*: So it is used in Translating the Solemn Commission which our Lord gave the Apostles to go, *and Baptize all Nations*, Matth. XXVIII. 19. gað witodlice ⁊ lærað ealle þeoda. ⁊ fulligeað hig on naman fæder ⁊ Suna ⁊ þæs halgan Gastes. *Go therefore and teach all Nations, and wash them in the Name*, &c. The *Saxon* Church, as all

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the Churches of God before it, understood this Commission to mean *Water-Baptism*, and therefore they called the Baptismal, or *Christian-Name*, fulluht-nama, and the *Font*, fulluhtstope, *Baptismi locus*; fulluhtes-bæð, or fulluht-bæð, *Baptismi lavacrum*: ⁊ hine gecristnad. ⁊ hine eft æfter fæce mid fulluht-bæðe afþogh. *And he Catechised him, and again after a little time washed him, in the laver of Baptism*, Bed. Hist. Eccles. p. 176. what the Translator of this Venerable Author here expresses by a Circumlocution of *washing in the laver of Baptism*, he expresses afterwards, p. 392. by the forementioned Verb fullian: he nære þa þenunge to cristnienne oð to fullianne on nihte geleornian mihte, *he could never rightly learn the Office of Catechising, or Baptizing.*

The Manuscript *Dano-Saxonick* Version of the Gospels in the *Cottonian* Library, which follows the Translation of St. *Hierome*, useth the same Verb fullian, or fulpian, Matth. XXVIII. 19. only ill spelt: gaað forþiðon
leornuð alle * cynno fulpiande- * hædno.
hin in Noma fædoner
⁊ Suna, ⁊ halgergastes. *For which cause, go, teach all Generations, or Gentiles, washing them in the Name*, &c.

But the other *Dano-Saxonick Version* of the Gospels in the *Bodleian* Library, commonly called *Codex Rushworthianus*, uses the Verbs dyppan, and depan for *to Baptize*, and truly very properly, those words signifying to *dip*, or *immerse*, as βαπτίζω doth. So *Matth.* III. 11. Ic eopic dépe ⁊ dyppe in pyrse, *I Baptize*

tize or dip you in water. And the Participle of the same Verb is used in *Mat.* XXVIII. 19. of that Version: *Go therefore and teach all Nations* [dyppende] *dipping, or immersing them in the Name*, &c,

In the ancient *Gothick* Version of the Gospels out of the *Greek* by *Ulphilas* Bishop *of the Goths* Βαπτίζειν is rendred by the Verb *daupjan*, from whence the *Saxon* dyppan is derived. And from *daupjan* Ἰωάννης ὁ Βαπτίζων *John the Baptist* is rendered *Johannis Sa daupians*, *John* the *Dipper*, and Βαπτισμὸς is rendred by the Noun *daupeins*, which literally signifies Dipping, or Immersion, or Washing by Dipping, or Immersion, as is plain from *Mark* VII. 8. where Βαπτισμὸς ποτηρίων, *washing of Cups*, is rendred in the plural number *daupeinins* Sticle, *Baptismata Calicum*, *Washing of Cups*. Indeed neither. *Matth.* XXVIII. 19. which is the Text in Controversy betwixt you, and the *Quakers*; nor *Mark* XVI. 16. are to be found in the maimed Copy of the *Gothick* Version, which wants many whole Chapters, and parts of Chapters, which are lost, but it may be presumed that the Verb *daupian*, *to Dip*, or *Immerse*, was used in both places, because in the ancient *Francick*, or *German* Language, the Verb *douphen*, or *touphen* signifies to Baptize, and the Noun *doupha*, *toupha*, *douph*, *touph*, signifies *Baptism*, as in the Paraphrase of *Willeramus* on the *Canticles*, the *fiel in*, the *ther*, *jugethet sint in thera doupha*, *Animæ, quæ renovantur in Baptismo.* In *Cant. Cantic.* Cap. I. So *toufen* is to Baptize, and *toufar* is *Baptista*:

Olfrid's

Olfrid's Rythmical Version of the Gospel. But I have not the Book by me to Cite my Authorities, nor to give you the Words in which he renders our Blessed Saviour's Commission to Baptize, *Matth.* XXVIII. 19. I wish it were now in my Power to Consult for you the Noble *Francick* Book, which is one Harmonical Gospel made out of the four Gospels in the *Cottonian* Library, or *Junius*'s Copy of the *Francick* Version, or *Tatians Monoteſſaron* in the *Bodleian* Library, in which the *Francick* is compared with the *Gothick*, and *Saxon* Versions, by that most Learned Man: But my Distance from the City, and University, and want of Health, will not allow me to take Journeys to Consult Mſs. in Winter. But I presume the Verb *touſen*, *douſen* or *douphen*, to *Dip*, or *Immerſe*, is the Verb used in those Mſs. *Matth.* XXVIII. 19. or some other Verb in *Francick*, which would equally prove that those Translators understood *Baptizing* in that Text, in the literal Sense for *Baptizing with Water*.

In *Luther's German* Translation of the Holy Bible, that Verb is also made use of, *Matth.* xxviii. 19. darumb gehet hin, und lehret alle Volcker, und *tauffet* sie in nammen des Vatters, &c. *Therefore go hence, and teach all People, Dip*, or *Wash them in the name of the Father*, &c. and in the *Dutch* Translation, gaet dan hinen, onderwyst alle de Volckeren deselve *doopende* in den Nome des Vaders, &c. *Go then hence, and teach all People, dipping* or *washing them in the Name of the Father*, &c.

In the moſt Excellent Tranſlation of the Bible into the *Iſlandiſh* Tongue, Printed at *Stockholm*, 1584. To *baptize*, is always rendred by the Verb **að ſkyra**, which literally ſignifies to waſh with Water, but to waſh with it Myſtically, or with Myſterious Purpoſes, and Intendments according to Religious Rites, Cuſtoms, Ceremonies, and Inſtitutions. And from this Verb the Nouns **ſkyrſla** ſignifie Myſtical waſhing, or Luſtration by Water, as in *Hebrews* ix. 11. where the divers Ritual and Ceremonial Waſhings or Luſtrations under the Law, are called **Margufſligar ſkiringar**. And therefore *John*'s *Baptiſm* being a *Myſtical Waſhing* or *Baptiſm* unto Repentance for the Remiſſion of Sins, the Colledge of Antiquities at *Upſal*, in their *Iſlandiſh* Verſion of the *Gothick* Goſpels, render *Johannis ſa daupiands*, *John* the *Dipper*, **Johannes Skyrare**, *John* the *Myſtical Waſher*. And for the ſame reaſon the word is uſed to ſignifie *baptizing* of *Chriſtians*; Chriſtian Baptiſm being * a Myſtical or Sacramental Waſhing of the Body by Water, not only as it is a Ceremony of Admiſſion, or Initiation into Chriſt's Myſtical Body the Church, but as it is a Sacramental Sign, and Seal of Remiſſion of Sins to all true Believers. As it is written, *Mark* 16. 16. *He that believeth, and is baptized, ſhall be ſaved*: In the *Iſlandiſh* Verſion **Huer hann truer, og verdur ſkyrdur, ſa**

* *Didſt Sanctifie Water to the Myſtical Waſhing away of Sin.* Office of Publick Baptiſm.

Sa skal Frelsadur verda, *Whosoever believes, and is mystically washed, shall be saved.* So *Acts* xxii. 16. *Ananias* said to *Paul*, *Arise, and be baptized, and wash away thy Sins.* In the *Islandish*, Rys up, og laat skyra thig. og afthuo to thinar synder, *Rise up, and be Mystically*, or Sacramentally *washed with Water, and so wash away thy* Sins. From this Secret, Mystical, or Sacramental meaning of *Baptism*, it is called by the Apostle, *the washing of Regeneration*; and therefore is properly rendred in the *Islandish* Translation by the Verbal Noun Skyrn, which signifies washing with *Lustral* water. But to conclude, without further entring into your Province, the solemn Commission, which Christ gave to his Apostles for this Mystical, Lustral, or Sacramental washing, *Matth.* xxviii. 19. is thus rendred in the *Islandish* Version: Fyrer thui gange thier thie og læret allar Thiodir, og skyrit thær i nafne Fodr, &c. *Therefore go abroad and teach all Nations, and Mystically wash them in the Name of the Father*, &c.

Thus, Sir, I have sent you the old *Northern versions* of *Matth.* xxviii. 19. with the *Islandish* Version of the place, all which shew that the several Interpreters of it understood it of *Water-Baptism* in a Literal Sense. And I heartily pray God that these Observations, in Defence of his Holy Ordinance, may help to make our *English Quakers* Sensible of their great Error, and Sin, in neglecting and despising of it. I also beseech God to bless all

your Labours for reducing of them, with Success, and remain with all respect:

Dear Sir,

Jan. 24. $169\frac{6}{7}$.

Your most Faithful Friend,

and Humble Servant.

SECT.

SECT. XIV.

Some Remarks upon George Whitehead's CREED.

IT has been a great and just Complaint against the *Quakers*, that they wou'd never give us any Creed or Summary of their Faith. They find fault with others; but tell not plainly what they hold themselves. They dwell upon Negatives, but love not to speak in the Affirmative what they wou'd be at.

Well! Now *G. Whitehead* has, at last, done it, in the *Introduction* to his *Innocency Triumphant*, which he entitles thus, *Our Christian Testimony re-assum'd in the Affirmative.*

And so far he keeps pace with the *Apostles Creed*, that he comprises it in just *Twelve Articles.*

But (alas!) when you come to consider them, they do not go cleverly off from the aboveſaid Damnable Errors of the foregoing *Quakers*; but, on the contrary, he words his new *Confession of Faith* in such Dubious and General terms, as may indeed, at first sight, deceive an unwary Reader; but yet keeps off contradicting the Heart of the Heresie, which he still preserves safe and untouch'd: And not only so, but often with a slily insinuated Excuse and Defence of it.

Thus

Thus in his first *Article* he confesses *Jesus* to be *Christ*. *Even the same Jesus Christ who was born of the Virgin* Mary *at* Bethlehem, *&c.* This wou'd seem a plain Confession to the Christ *without*; that it was meant of that Man *Jesus* of *Nazareth*, and not only of the *Light within*

But then when you consider that (as above-said) they attribute the Name of *Christ* to their own *Light within*, and to every one of *Themselves*, as well as unto *Jesus Christ*, then it will appear that this *Confession* of *Whitehead's* is a meer *Fallacy*; while it attributes no more to our Lord *Jesus* of *Nazareth* than to *George Whitehead!*

But let us not wrong Honest *George*! He confesses, *Art.* 10. in these words, *Our Ministers do not teach, that the Name of* Jesus *and* Christ *belong to every* Member *in the* Body (*or* Church) *as* **Amply**, *as to Christ the Head.*

And that you may take notice of it, the word **Amply** is put in a different Character, in old **Black** Letters, lest you shou'd mistake, and think that *George* was *Christ* as **Amply** as *Jesus.*

That was *modest* indeed! But then, *George*, *Thou* art *Christ* as well *as Jesus*, tho not so **Amply**: And then your *first Article* above Quoted, which calls *Jesus* the *Christ*, means no great matter; but is rank *Sophistry* and *Dodging*, and casting a Mist before the Eyes of poor deluded People: For I have that Charity for a great many of your Followers,

as to think that they do not know those *Depths* of *Satan*, and that *Mystery* of *Iniquity* into which *thou* and *others* have led them: And out of which thou dost not desire to Rescue them, but to bind them faster in it, by this thy *Equivocating* and *Jesuitical Confession of Faith*. As *Article* 2. where you confess (with the *Socinians*) Christ's *coming in the Flesh*. That is, as before explain'd, taking Flesh upon him as a *Veil* or *Garment*; but not, in the Language, and true Sense of the Scripture, That he was *made* Flesh, *John* 1.14. that is, took it into his *Person*, and joyn'd it in a *Personal* Union with his *Divine Nature*; so that (as it is express'd in the *Athanasian* Creed) *as the Reasonable Soul and Flesh is one Man, so God and Man is one Christ*. If you had believ'd what is contain'd in these words, you wou'd not have scrupl'd setting it down *in these words*; which must have given the best satisfaction, if it had been your design to have given satisfaction, without any reserve for that wicked Heresie which you wou'd seem not to plead for, yet in such words as you might easily afterwards explain to mean nothing against it.

Article 7. You say, *We own no such saying as that the Holy Doctrine or Divine Precepts of Scripture is either Dust, Death, or the Serpent's-Meat.* But you say that wicked Men have Perverted the Scriptures. That no Body can deny to *You*. But what then? Is the *Holy Word of God*, therefore, become *Death*, and *Serpent's-Meat*, because you have made it

Death

Death unto your selves? *God forbid*, says St. *Paul*, *Rom.* viii. 13. in answer to the same Argument which you bring; *Wherefore the Law is Holy, and the Commandment Holy and Just and Good*, tho' the **Unlearned** *and the* **Unstable** *wrest them to their own Destruction*, 2 Pet. iii. 16.

But what was it you call'd *Dust* and *Serpents Meat*? Was it nothing else but the *Ink* and the *Paper*? Did any Body ever say that *These* were no *Dust*? Or is *that* any part of the Contest betwixt us? Was it the *Ink* **Only** and the *Paper* of which you doubt (as before Quoted in the *Quaker's Refuge*) whether *Moses* or *Hermes* was the Pen-Man? Thou meanedst *verily*, which of them made the *Pen*; that was all, upon the word of a *Quaker!* Was it the *Pen* or *Ink* of which you doubt, that some of it was not spoken *by the Inspiration of the* **Holy Spirit**; And whether some of it was not spoken by the *Grand Impostor*, *Some by* **False Prophets**, *and yet* **True**; *some by* **True Prophets**, *and yet* **False**?

The *Ink* or *Paper* are neither *True* nor *False*, but the *Doctrine* only which is written in them. And therefore, *George*, notwithstanding all thy mealy Modesty, it is, It is indeed, *George*, it is the very *Doctrine* of the Scriptures which you Blaspheme as *Dust* and *Death* and *Serpent's Meat*, on purpose to bring Men off from trying your Pernicious Heresies by those *Sacred Oracles*, and to make your Followers trust wholly to your New *Light within*; in comparison of which it is

that

that you vilifie the *written Doctrine* and *Precepts* of God, which are moſt oppoſite to all your *Groſs Deluſions*; it is not the *Ink* nor the *Paper* that you quarrel at. No, they do you no hurt: But it is the *Law* and the *Teſtimony*, according to which *written Word*, if any do not teach, the ſame Holy *Scriptures* do Inſtruct us, *it is becauſe there is no Light in them.* Iſai. viii. 20. No *Light*! **George**! Mark that! Your falſe Pretence to the *Light within* is here over-rul'd, and to be meaſur'd by the *written Word*, *without*. Theſe are *hard ſayings* to the *Infallible Friends*! And it was for the ſake of theſe, and ſuch like Texts, which Detect and Explode the miſerable *Ignorance* and *Blaſphemy* of theſe Pretenders to *Light*, which made *Thee*, Friend *George*, in this ſame Book, to which *Thou* haſt prefix'd *Thy* aboveſaid *Affirmative*, **Confeſſion of Faith**, p. 28. *Excuſe* and *Juſtifie* the *Diabolical* Suggeſtions in the *Quaker*'s *Refuge* againſt the Authority of the *Sacred Scriptures*, by ſaying, that it *Queſtion'd but of ſome* (of the Scriptures) *not all*, as I have ſhewn before.

But now come, *George*, we are near an end, and we know not if ever we ſhall meet again; tell me, in the *Plain*, *Downright*, *Honeſty* and *Simplicity* of thy *Light within*, Didſt *Thou* mean no more by this *but* that only *ſome* and not *all* the *Ink*, was *thick* and *muddy*, and fit for *Serpent's-Meat*; and that only ſome *Sheets* of the *Paper*, or *Parchment*, or *Barks of Trees* on which they wrote in ancient time, and might write the Scriptures, for ought

thou knoweſt, was courſe and ugly? Is all thy Malice only againſt thoſe baſe *Printers* or *Writers*, who prophane the *Letter* by poor ſneaking Impreſſions, and provide not good *Ink* and *Paper*?

If thou thinkeſt all this to be *Raillery* not becoming *thy* Gravity: See, I pray thee, if it be any thing more than what *thou* ſetteſt forth, as the very *true* and *only* Reaſon for thoſe vile Epithets which thou and thy Friends do beſtow upon the *Holy Scriptures* of *God*.

And be aſham'd and bluſh (if thou canſt) for that *Silly* and *Childiſh* come off, with which thou *Gravely* undertakeſt to *Banter* all Mankind, as if all your *Ignominies* and *Contempt* caſt upon *Scripture*, were to be underſtood only of the *Ink* and *Paper*.

Nor is thy ſalvo more Ingenuous in the *Eleventh Article* of thy aforeſaid *Creed*, wherein thou endeavoureſt to reconcile the *Heretical* Notions of thy *Sect* againſt the true *Incarnation of Chriſt*, calling his *Body* a *Figure*, *Veil*, &c.

It is really (ſayſt thou) *contrary to our Faith and Principle to make Chriſt Jeſus himſelf* **only** *a* **Figure** *a* **Veil**, *or* Garment. Here the word **only** (as the word **Amply** in the *tenth Article*) is put in great **Black** Letters, to ſhew the ſtreſs thou lay'ſt upon it. And to diſcover thy *Sophiſtication*, thou ſay'ſt, That *Chriſt Jeſus* is not **only** a *Figure*, or a *Garment*. Not **only**! No more is a *Cloak* or a *Veil*. It is not **only** a *Garment*; for it is *Cloath*

or

Stuff, and may be put to many other uſes. There is no one thing in the World, that is only one thing. It may be taken under more Conſiderations than one.

But this (as I obſerv'd at firſt of thy *Equivocating* manner) is but a *Negative* Confeſſion. Thou telleſt us what *Chriſt Jeſus* **is not**. Not **only** a *Veil*, *Figure*, &c. ſo we may ſay that he is not **only** *Man*, not **only** *God*; that God is not **only** *Juſt*, not **only** *Merciful*, &c.

But, *George*, this is not ſaying what he *Is*. He may be *any thing*, a *thouſand things* notwithſtanding of all thy *not onlys*.

And thou uſhereſt in this *Article* with more Solemnity than any of the reſt (that we may not ſuſpect thee) with a *Reallity*. *It is* **Really** *contrary*, &c. as above Quoted.

But Really, *George*, this is not *Re-aſſuming your Chriſtian Teſtimony*, *in the* **Affirmative**, as thou doſt promiſe in the Title to this thy *Creed*.

We did not want to know what was *contrary* to your Tenets; this is ſtill hiding your ſelves in the dark, in *Negatives*: But we wou'd know *Affirmatively*, what it is you do Profeſs; and this thou didſt Promiſe; and this thou haſt not Perform'd.

Therefore tell us plainly, did *Chriſt* aſſume *Fleſh* not **only** as a *Veil* or a *Garment*, (like *Angels* when they appear'd in *Bodies*) but did he take *our Fleſh* into his own *Subſtance* and *Nature*, ſo as to make it one *Perſon* with Himſelf, as *our Fleſh* is part of our *Perſon*, of

our *Subſtance*, and our *Nature*? Was it thus that Chriſt *Cloathed* himſelf in *Fleſh* and *Blood*? If, in this ſenſe, you wou'd mean that he took Fleſh, or was made Fleſh, we will not Quarrel with you for the word *Garment* or *Veil*; for ſo it may be ſaid, that our *Soul* is *Clothed* with our *Body*, as with a *Garment* or *Veil*. It is not *words*, but the *meaning* that we contend about. And you cannot ſatisfy the World, nor your own Conſciences with this Dodging about *words*, while you ſhun to declare what you mean by them.

Nay, you do not ſhun to declare what you mean by them. That is, on the *Socinian Heretical* ſide (as above is ſhewn) *to wit*, that *Chriſt* did not aſſume *Fleſh* into his *Nature* and *Perſon*.

But when you wou'd impoſe upon us, then you Dance about the words *Veil* and *Garment*, and will not deny the wicked *Hereſies* of thoſe before you; but rather inſinuate *Excuſes* and *Defences* for them, as I before obſerv'd.

Thus, in this ſame *Eleventh Article* we are now upon, after your full and *Affirmative* Declaration (as aboveſaid) you ſuborn two *Texts* as Favourers of your *Damnable Hereſie* before-told. Yet (ſay you ſlily) *His Fleſh was called the* Veil, *Heb.* x. *and he took upon him the Form of a Servant, and was made like unto Men, and was found in the* σχήματι Shape *or* Figure *of a Man.* Philippians ii. 6, 7.

Ah

Ah *George* ! *George!* I cou'd forgive thee any thing but this. What! Put upon us at this rate! And with a fine Quaker *Really* too! But tell us, among Friends, didſt thou not *Really* know *George*, that the word **Veil**, *Heb.* X. and **Figure**, *Phil.* II. Meant nothing at all of what *thy Friends* mean by them in this Controverſie? Know then, *George*, (if thy *Light* has hitherto forget to tell thee) that the *Veil* in the *Temple*, that is, the Partition-wall which encloſed the *Holy of Holies* from the reſt of the *Temple*, was a *Type of Chriſt*: And that as that *Veil* was rent from the Top to the Bottom, at the *Death* of *Chriſt*, and ſo open'd a way into the *Holy of Holies*, which was kept ſhut before, none but the *High Prieſt*, who was a *Type* of *Chriſt*, entering into *It*, and that but once a Year, with the *Blood* of *Expiation*, which *Holy of Holies* was the *Type* of *Heaven*: And this ſhewed that Entrance into *Heaven* was only to be obtain'd by *Jeſus* our true *High Prieſt*; and that by the Offering of his *own Blood* (which by the way, was not *his own* Blood, if he did not aſſume it into his own *Subſtance* and *Perſon*; otherwiſe, he only carry'd it in, as the *High Prieſt* did the *Blood* of *others*, but not *his own Blood*) and as the breaking of the *Veil* opened the Paſſage into the *Holy Place*, Eph. II. 14. ſo the breaking of Chriſt's *Body* on the *Tree*, broke down the *Partition wall* which was betwixt us and *Heaven*, and open'd the Paſſage into Eternal Life; which otherwiſe had ever been kept ſhut againſt us.

And this ſhews the neceſſity of Chriſt *without*, and of his *Bodily* Sufferings, *without the Gates* of *Jeruſalem* (Heb. XIII. 12.) and the *Literal* ſhedding of his Blood as an *Atonement* for our Sins; and not only as a *Type* or *Figure* of the *Light within* the *Quakers*; as the Father of all Lies has Blaſphemouſly taught them. And as you have heard above Quoted from them.

And which, thou *George Whitehead*, and all the *New Quakers*, if they had but one Dram of the Spirit of *Chriſtianity* in them, wou'd Renounce and Deteſt, and with Zeal Diſown the Authors of ſuch *Doctrines of Devils*, and not *Palliate* and *Excuſe* them, as even thou, *George*, doſt, and ſeekeſt to ſodder their Leaky *Infallibility*, that thou may'ſt Inherit it. But if thou haſt *ſown the Wind*, thou wilt *Reap the Whirl-wind*, Hoſ. VIII. 7.

And now I have told you in what Senſe Chriſt's *Body* is call'd a *Veil*, Heb. X. But what has this to do with the Senſe in which the *Quakers* above Quoted do call it a *Veil*?

They call *It* a *Veil*, that is a *Garment*, in contradiſtinction to *Its* being Chriſt's *Subſtance*, and of his *Nature*.

But *Heb.* X. It is call'd a *Veil* in Relation to its *Type*, the *Veil* of the *Temple*.

And theſe are quite as different Conſiderations as can be, as far diſtant as Eaſt from Weſt: And yet *George Whitehead* brings in the one to ſupport the other; which is a groſs Sophiſtication, and, if not the height of *Ignorance*, it is a *Malicious* Deceit.

As

As is his Application of that other Text, *Phil* II. where *George Whitehead* brings in the word *Figure*, which is not in the *English* Translation: But let him have it. He himself makes it Synonymous to *Shape*: *Who being found in the* Shape *or* Figure *of a Man*, &c.

And now what Relation has this to the calling *Christ Jesus* a *Type* or *Figure* of their *Light within*? Which I have shewn above out of the *Quakers* Books.

A *Type* and a *Shape*, are things so distant as to have no Relation at all, or Likeness to one another. A *Type* is being the *Fore-Runner*, or *Shadow*, which points out something to come: But what has this to do with the *Shape* of ones Body? And because the word *Figure* may be apply'd either to a *Type* or a *Shape*; therefore *George Whitehead* brings it where he confesses that it means a *Shape*, to justifie the *Quaker* Blasphemy of calling him a *Type* of their *Light within*; I suppose *George Whitehead* will not say that *Christ Jesus* is the *Shape* of their *Light within*; and that is the meaning he puts upon the word *Figure* in this Text; and therefore he can make no advantage of it to his Cause, he brought it in only as an *Amusement*.

I cou'd give several other Instances of the like Ingenuity and Craft in the *Quaker Answers*: But I intend not this for a thorough Examination of all their Errors; only to give the Reader a short view of their Principal and most Monstrous Heresies; and to provoke them (if possible) to a serious Consideration of them.

At least, I hope what has been said will be sufficient to keep others from going into their Snares; till they have clearly and fully given satisfaction to what is here objected against them.

And let them either justifie what is plainly Quoted out of their Books: or freely disown and condemn the Blasphemous Errors of *G. Fox* their first *Apostle*, and others of their Party.

But if they will not do this latter, for spoiling of their *Infallibility*: Then let them stick to their *Infallibility*.

If they will do neither, then we may truly judge them to be *Self-condemn'd*.

And, in the next place, That they have more concern for their own Honour, than for the Honour of *Christ*, or Truth of the *Gospel*; who will refuse or scruple to condemn the most Monstrous *Blasphemies*, but seek rather to *Cover*, *Palliate*, or *Excuse them*.

If they think that I have wrong'd them in this Character, let their Vindication appear, in a *Clear*, *Plain*, and *Categorical* Answer to what is said above. Let that be the *Criterion* to judge of their Sincerity. And so I leave them as to this Point.

And now I have one word to say to those *Quakers* of *Turners-Hall*.

These have thrown off the Pretence of *Infallibility*. Yet they will be *Quakers* still.

They

They own Christ *without*; and Redemption through his *Blood*. Thus far they are return'd to the *Orthodox Faith*.

But they stick still to the *Quaker* Spirit in denying the *Sacraments* which *Christ* Ordained in his *Church*: And in the *Schism* which *G. F.* the first *Infallible Quaker* made from the *Church*, and that upon the account of their own *Infallibility*. Now how can these who have thrown off that Blasphemous Pretence to *Infallibility*, remain still in that *Schism*, which is grounded only upon that *Infallibility*?

But farther, a *False* Pretence to *Infallibility* is not only an *Error*, but it is an high *Blasphemy*: and can proceed from none but the *Spirit* of *Delusion*. And therefore whatever comes from that *Spirit*, is justly to be suspected.

Now it seems incredibly strange, that those who have Detected the *Fundamental Forgery*, shou'd yet stick to that same *Spirit* in other things! And those of no less consequence than the tearing *Christ's Body* in pieces, and breaking the *Communion of Saints*, by *Schism*; and throwing off those outward *Ordinances* which are of *Christ's* own Immediate Institution, and Commanded to be continu'd *till his coming again*; and Appointed by him as *Means* of *Grace*, and therefore are the Grounds of our *Hope of Glory*.

But I thank God, I have found in several of them a good Disposition towards receiving again the *Sacraments* of *Baptism*, and the *Lord's Supper*: They have learnt to speak of them with Reverence; and wish they had never been disused;

diffused; and are sensible that great hurt has thereby come to the *Faith*, especially among the *Quakers*, who for want of these *outward* and *visible signs*, have lost the *Substance*; and *spirited* away the Reallity of *Christ*'s **Natural Body**, and His *Bodily* suffering for us, together with those Holy *Sacraments* which He Instituted for the continual Commemoration thereof.

But there is a time for all things: And these Beginnings will, I hope, grow into a Perfect Reconciliation of these misled People to the *True Christianity*; and the *True Church* of *England*, from which they have so unhappily and causelessly divided.

It is this year, just * *Forty* years since their first appearing in *London*. *London* is the *Center* of all of them through the World: Whither Deputies come every year from the *West-Indies*, and all other their Colonies through the World. Such *Intelligence* and *Politick Institution* is no where else to be found, but among the *Jews* and the *Jesuits*. And therefore I begin with them here in *London*, that, if it please God, their *Return* may proceed by the same Steps, and in the same Rode by which their Deceivers have led them: And I pray God that they may now at last find Rest, and arrive safely in *Canaan*, after their *Forty* years wandering through the *Wast* and *Howling* Wilderness, wherein were *Fiery-flying Serpents* of Mortal *Heresie* and *Error*.

* *The first Edition bears Date the 28th of* Feb. 169$\frac{2}{3}$.

SECT.

SECT. XV.

That Popiſh *Emiſſaries firſt ſet up* Quakeriſm *in* England.

EDward *Burroughs*, who wrote the Preface to *George Fox*'s *Great Myſtery*, Printed 1659. Tells us that the *Quakers* firſt appear'd in *England Anno* 1650. and came firſt into *London Anno* 1654.

Then it was that *Rome* was reaping a plentiful Harveſt which they had long been ſowing, by ſetting up, in that *Univerſal Toleration*, Multitudes of various *Sects*, on purpoſe to *Divide*, and ſo *Confound* their only ſubſtantial Adverſary the *Church* of *England*.

They dreſs'd *Enthuſiaſm* in ſeveral Shapes and Forms, of *Presbyter*, *Anabaptiſt*, *Independent*, *Quaker*, *Muggleton*, and a long, *&c.* which differ only in degrees.

See Foxes *and* Firebrands, *Printed* 1680. p. 15. &c.

Of this many Inſtances may be given, and Proofs undeniable, *Enthuſiaſm*, when it is a Deluſion, or falſly pretended, is the ſureſt means to overthrow all *Church-Government*, and *Order*, and all *Sobriety* of *Religion*; for it is no leſs than *Blaſphemy*, falſly to pretend to *Extraordinary* Inſpirations from God.

And

And this Doctrine of *Enthusiasm* came chiefly from the *Church* of *Rome*: *Labbade* a *Jesuit* set it up in *Holland*; and *Rob. Barclay* the *Quaker* was tinctur'd in his younger years in the *Scotch Convent* at *Paris*, and *John Vaughton* was a *Roman Catholick*, who is now a great *Preacher among* the *Quakers* in *London*, and *William Southby* a *Preacher* now among them in *Pensilvania*. But God has punish'd them, by sending the same *Spirit* among themselves: And has made a great Fraction in the *Church* of *Rome* by the growing *Sect* of *Molinists*, or *Quietists* in *Italy*. There is a *Sect* like unto these rose up in *Germany*, call'd *Pietists*; some of whom I am told have been in *London*, and own'd as Brethren by the *Quakers*, and gone many of them to *Pensilvania*.

The *Quaker Infallibility* was contriv'd on purpose to bring Men back to the *Infallibility* of the *Church* of *Rome*, by these steps. First, the *Infallibility* was plac'd by *George Fox*, and all the *Primitive Quakers* in every *single Quaker*, as I have shewn. This most Ridiculous Pretence, the *Jesuits* well knew, cou'd not long be Tenable: and that it would Roll naturally into the *Infallibility* of their *Church* or *Meetings*; which it is already come to, as has been abundantly made appear.

And now there is but one step behind, and that is, to Dispute the *Infallibility* betwixt the *Two Churches*, that of *Rome*, and that of the *Quakrs*: And the Issue of this who does not see, when their *Succession* and other *Marks* of the *True Church*, come to be compar'd together.

Of

Of all the *Dissenters* now in *England*, the *Quakers* have come neareſt to the *Church* of *Rome*: They only have taken up the *Popiſh* Pretence of *Infallibility* (unleſs they will bring in *Muggleton* for a *Third Man*) none other except *Papiſts* and *Quakers* do now ſet up for it. Nay, the *Quakers* have, more *Bare-fac'd* than any, openly ſided with the *Papiſts*, againſt All the *Proteſtants*, eſpecially the *Church* of *England*. They have taken pains to *Re-print* and Publiſh, with great *Approbation*, the moſt violent *Invectives* of the *Church* of *Rome* againſt the *Proteſtants*, and chiefly the *Church* of *England*. And have *Abetted* and *Enforc'd* the *Popiſh* Arguments againſt us. *Joſiah Coal* (of the firſt *Rank* of *Worthies* among the *Quakers*) wrote a Book, which he call'd, *The Whore Unvail'd*, Printed 1665. wherein he *Re-printed* (and ſet it down at large in his *Title Page*) a moſt *ſenſeleſs*, but *bitter Libel* of one *A.* S. a *Papiſt* againſt the *Church* of *England*, and other *Proteſtants*; wherein he calls our *Clergy*, *Intruders*, *Thieves*, and *Robbers*, *Hypocrites*, *Ravenous Wolves*, and *Murtherers*, *Sons* of *Belial*, *Falſe-Prophets*, and *Prieſts* of *Baal*. Which being the very words which the *Quakers* have *Chim'd* over and over againſt us, we ſee from whom they have learn'd them; and with whom they take part againſt us. And beſides theſe words, which you will find in *Coal*'s Book, p. 48. he ſets down p. 50. this *Delicious Bit* of that *Vile* A. S. where he calls our *Holy Bible*, a *Brazen-fac'd Book*, *Unjuſt*, *Corrupt*, and *Perverſe* Bible. And p. 40. *Joſ. Coal* is ſo far from finding fault with

with this, that he joyns with him in it, says, that it *does not concern them* (the Quakers) to Answer it; but *leaves them* (the *Protestants*, whom he impudently calls *Sectaries*) *to answer for themselves*, this *Charge* against *their Bibles and Ministers* (these are his words) *whose Cause* (says he) *I am not engaged in.* Not in the Cause of the *Bible*, more than of our *Ministers*! See more of this in the *Gleanings* to *Satan Disrob'd*, *Sect.* III. N. 3. p. 9. Here we see from whom they have learn'd their Contempt of the *Holy Scriptures*, as well as of the *Sacred Ministery*, their vain pretence to *Infallibility*, and all their *Billingsgate* against us. These *Features* of the *Child* do plainly enough denote the *Father*. But more expressly their Notion of *The Catholick Church*, which they (as the *Papists*) confine to their own Communion alone. Of which see *Satan Disrob'd*, Sect. V. N. 10. p. 41. And as a consequence of this, *Damning* all the *World* but *Themselves*. Of which see the Proofs in the next *Section*, in a strain far out-doing their *Masters*.

They have exceeded them in every thing; And Improv'd the *Errors* which they had learn'd from them. Thus from their vain Conceit of their own *Infallibility* and *Perfection*, even *Equal* to *God*, as before is shewn, *George Whitehead* asserts, *That the Righteousness which God affects in us is not Finite, but Infinite.* *The Voice of Wisdom*, p. 36. Here they assume *Infinity as* well as *Infallibility*, i. e. *Made Infinity* bestow'd upon them

them *by God:* Such *Made Divinity* as the *Socinians* allow to *Christ*. See this assertion of *G. Whitehead*'s farther Examin'd in *Satan Disrob'd*, Sect. 2. N. 7. p. 24.

But if you will ask, How cou'd *Infinite* Righteousness *Fall*? *G. Fox* will answer you, who wrote, *That he was beyond the State of the first* Adam *that Fell in the State of the second* Adam *that never Fell.* And in a Printed *General Epistle* of his to the *Quakers*, which I have now before me, he says, *Who hath any thing against my way, who never Fell nor Changed.* And he concludes, *This is the Word of the Lord God to you all; and spread this abroad.* He said that *His Marriage was above the State of the First* Adam *in his Innocency, in the State of the second* Adam *that never Fell.* This was in a Letter he wrote in Defence of his Marriage, which *William Mucklow* (among others) has seen: Therefore let it not be forgot in the New Edition that is on foot, of *G. Fox*'s Works. If any doubt of this, see *The Spirit of the Hat*, p. 42. He marry'd an old Widow, who was past the Age of *Child bearing*, and said, That she was a *Figure of the Church come out of the Wilderness.* And therefore, that she must not be *Barren*, but wou'd as *Sarah*, bring forth an *Isaac* in her old Age. With this he pleas'd himself; and this was given forth, and certainly expected among the *Quakers.* For, to Feed, and at last Expose their Delusion, she grew *Bigg*, as if with Child, and the *Spirit of Discerning* fail'd them; for all things were provided

vided for the *Lying in*; and the *Midwife* attended several Weeks in the House, till *Belly* fell, the *Figure* was spoil'd, and the *Quakers* disappointed of their *Isaac*.

This their presumptuous pretence to *Miracles* and Foolish *Legends*, is another Instance wherein they have *imitated* and *outstrip'd* the *Roman Catholicks*, As likewise what follows in the next *Section*. Their *Damning* all the *Christian World* but *Themselves*, which is a consequence of their making Themselves the *only Church*, and alone *Infallible*, &c.

SECT. XVI.

Their Damning all the Christian World, *but Themselves.*

HAving Equall'd Themselves to *Adam* in his Innocency, as above is shewn, they must needs prefer Themselves to All since the *Fall*.

1. Thus while they Themselves pretend to *Infallibility* of *Discerning*, and *Infinity* in *Righteousness*, as shewn before they Arraign the *Apostles* of gross *Error* and *Delusion*, even where they spoke *from the Mouth of the Lord*, and *in his Name*. As, when St. *Paul* said, 1 *Thess.* iv. 17. *We which are alive, shall be caught up in the Clouds*, &c. tho he said *Ver.* 15. *This we say unto you, by the Word of the Lord.*

Lord. Yet *Thomas Ellwood*, in his Anſwer to *G. Keith's Narrative of the Proceedings at* Turners Hall, June 11. *1696. p.* 162. ſuppoſes that St. *Paul* expected to be caught up in the Clouds himſelf; and that the Day of Judgment wou'd come in his time, while he was alive. And that the ſame was the meaning of St. *Peter*, when he ſaid, *The end of all things is at hand*, 1 Pet. iv. 7. See *Satan Diſrob'd*, Sect. 4. N. 3. p. 31.

And at a *Meeting* or *Council* of their *Miniſters*, about the Year 1678. (which will be told hereafter) that Text, 1 *Cor.* i. 2. being urg'd as a Proof for the *Invocation* of *Chriſt*, which many of them did deny, Anſwer was made by one of them, *That* Paul *was Blind and Ignorant, and that they ſaw beyond him.* It was a common ſaying with them, *That the* Prophets *were not come to the Son*, i. e. to *Chriſt*. And they prov'd themſelves greater than *Abraham*, becauſe *Abraham* was before *John*; and that *the leaſt in the Kingdom*, i. e. *the leaſt of the* Quakers, *was greater than* John. And ſo conſequently greater than all before *John*. than *Abraham*, or any of the *Prophets*. Though, as ſhewn above, their *Modeſty* did not ſtop here, but they got before the *Apoſtles* too, who were after *John*. All were *Dark* and *Ignorant* in reſpect of the *New Light* of the *Quakers!*

2. Now, they having treated the *Prophets* and *Apoſtles* at this rate, we cannot expect that they ſhould pay any great Reſpect to the *Ancient* and *Holy Fathers* of the *Church*. No,

they run down *them* by Wholesale. *Thomas Ellwood* is very Angry for so much as *comparing* the Books of the *Quakers* with the *Greek* and *Latin* Fathers, *Supposing* (says he) *Friends Books to have been written by no better Guidance, nor clearer sight, than theirs who liv'd and wrote in those dark Times.* And p. 178. and 179. of his *Answer* to G. Keith's *Narrative* (before-mention'd) he names *Ambrose*, *Augustin*, *Hierom*, *Chrysostom*, *Athanasius*, *Cyprian*, and others of the *Ancient* and most Glorious Lights of the *Primitive Church*. And all these the *Quakers* trample under their Feet, as not fit to be compar'd with them. See *Satan Disrob'd*, Sect. 4. N. 4. p. 33.

3. But now, what Quarters shall *We* have, when we see *Prophets* and *Apostles* Post-pon'd; and the *Holy Fathers* of the *Church* trod down to the *Earth*, that the *Quakers* alone may be exalted in this Day! How shall we be able to stand before them! They *Damn* us all together to *Hell*, i. e. all *Christians*. But they are more favourable to the *Heathen*, whom they think Worshippers of the same *Light* with them, and not led to *outward* things, by the Belief of an outward *Christ*, and *Faith* in His outward *Sufferings*, *Death*, &c. which they think Corrupts the *Christians*, as carrying them from the *Inward*, trusting only to their own *Light*. And therefore they Discard all the *Christians* in the *World*, the *Primitive Fathers* and all; All since the very Days of the *Apostles*; they conclude them all in the *Apo-*

stacy;

ſtacy; and that they (the *Quaksrs)* have a *Spirit* given to them, beyond them All.

George Fox, in his *Great Myſtery*, p. 89. ſays, *That the* Quakers *have a Spirit given them beyond all the Fore-fathers, ſince the Days of the Apoſtles, in the Apoſtacy.* *George Whitehead* would fain come off of this, and thus endeavours to excuſe it, in his *Charitable Eſſay*, Printed 1693. p. 5. in theſe words, *The very Intent and Meaning of* George Fox's *Words herein, was not beyond all the Fore-fathers, without Exception, but beyond all in the Apoſtacy.* That is, *George Fox* did not think that all the Fore-fathers were in the Apoſtacy; and that he only ſpoke of thoſe who were in the Apoſtacy. So that ſome were in the Apoſtacy, and ſome were not in it. Now here it wou'd have been incumbent upon *George Whitehead* to have nam'd thoſe whom he, or *George Fox* did believe were not in the Apoſtacy. But that he cou'd not do, for, in truth, they Condemn all the *Chriſtian World* but *themſelves.* Tho here *George Whitehead* wou'd fain mince the Matter. Let us hear *George Fox* explain himſelf in other places of the ſame Book; you will beſt know his meaning from himſelf, p. 217. he ſays, *That ſince the Days of the Apoſtles,* **all the World** *went after them,* i. e. after thoſe who (as he there expreſſes it) *did inwardly Raven in Sheep's Cloathing. And now* (ſays he) *are People but coming from them to the Rock,* p. 219. *That the* **whole World** *was ſtanding againſt the Light, and againſt the Saints and the Lamb,* p. 216. *Since the days of*

the Apostles, All that dwelt upon the Earth *went after them, the False Prophets and the Beast.* P. 175 Since the Apostles Decease — *the Faith hath been departed from, the Unity among* All Christians *hath been lost, in* All Christendom — *From that ye have Ravened* You, *and the* Papists, *an* All Sects upon the Earth. P. 253 Such as differ from us, differ *from Christ*, p. 267. *you all* Priests *and* Teachers *who call your selves* Ministers, *since the days of the Apostles, who inwardly are Ravened from the Spirit of God, are turning, and have turned* All People *from the Light to the Darkness, and so have kept Thousands and Millions of Souls in* Damnation, *and turning and keeping them in the Path and Way unto* Hell. p. 98 *And Thou and You* All *that speak and write, and not from God* Immediately *and* Infallibly *as the Apostles did, and Prophets, and Christ* ——— *You are* All *under the Curse in another Spirit, Ravened from the Spirit that was in the Apostles, only have had the Sheeps Cloathing, inwardly* Ravening Wolves, *so deceived the* World *and the* Nations — *And so Power hath been given to the Beast over all* Kindreds, Tongues, *and* Nations P. 153. *Which have deceived the* Nations, *and led the* World, *and brought them all up to Heaps, and have* Never *heard the Voice of God, nor the Voice of Christ, and have* not *the same* Infallible *Spirit as the* Apostles *had, and no* Immediate Revelation *nor Inspiration as they had: So these have taken away the Key of Knowledge from among People* since the Days of the Apostles: P. 158. *Of his (Christ's) Body are* All Profes-

sors

fors, Protestants, *and* Papists *upon the Earth Ignorant* —— *Therefore be All in the Enmity one among another.* P. 111 *And* All upon the Earth *that be from this light* (which the Quakers set up) *they be in the Error, out of the Covenant of God, and strangers from the Covenant of Promise.* And in plain Terms, *p.* 249. he asserts *all others to be so* (*Equivocating, Deluding Hypocrites*) *except* Quakers And P 207 That the *Quakers* are *the* Only *Ministers of Christ, not made by men but by the Will of God* And adds, *Is not* All Sects *joyn'd with you against them?* P. 111 *All the Earth doth Rage against them*; And that we may be sure that *England* is included, he says; P. 211. *The Ministers which are so call'd in* England, *hath gotten the Name, but are found the Ministers of Unrighteousness, and are Wolves indeed in Sheeps Cloathing* —— —— *What Greedy Dumb Dogs are these?* &c

I will not trouble my self nor the Reader to apply all this, and shew that *George Whitehead*'s Exposition above-named is a meer *Sophistication*, and quite contrary to the meaning of *George Fox*. The thing shews it self. But if *George Whitehead* was really mistaken in *George Fox*'s meaning, then I do expect from him, if he be a sincere honest Man, that, upon Examining the abovementioned Quotations, and many more which he may find in the same Book, to the same purpose, he will publickly, and in Print, acknowledge his Error; because the satisfaction to the World ought to be as *Publick* as the Offence which was given: And

that he and all the rest of the *Quakers* will, for ever hereafter, own and confess that *George Fox* did *Damn* all the World *since the Apostles*, but the *Quakers*; and not only those *in the Apostacy* as *George Whitehead* would turn it off, for that he held they were **all** *in the Apostacy*.

SECT. XVII.

The Venom *and* Nastiness *of the* Quaker-Spirit.

HAving thus Damn'd all the World, it is not strange to see them treat all the rest of Mankind with a Respect proportionable. For what shou'd *Damn'd Folks* do with *Respect?*

There is nothing which discovers the inward Disposition and Temper of the Mind, more than our *Words* and *Language* to one another.

Kind and *sweet Expressions* are *natural* to *love* and *good Nature*; as *Furious*, *Spiteful*, *Envious*, and other *Grating* and *Violent* Passions do *Naturally* vent themselves in the like *wicked* and *hateful* Ebullitions of a distorted Soul

Hypocrisie covers these **Embers** *sometimes*; but the least Wind disperses those thin Ashes, and kindles all into a Flame: Thus the least *Provocation*; nay, no other Provocation than that of Disputing against them, raises up a strange

ſtrange *Spirit of Fury* in them, ſuch as poſſeſſes no other ſort of Mankind that ever I heard of And I believe there is no one who has Engag'd againſt them, that has eſcap'd this ſort of Treatment.

And yet they are out of all Patience at the leaſt return of this ſort to themſelves. They love not to be approach'd, but with the greateſt Ceremony of *Deference* and *Regard* to their *High Character*, far beyond that of all the Kings upon the Earth, of *Prophets* or *Apoſtles*, as I have ſhewn. *G. Fox*, in his *Great Myſtery*, p. 237. thus Corrects *William Thomas*, Miniſter of *Ubley*, for Reflecting, as he ſaid, upon two ſorts of them, *The Work of the Miniſters of the Goſpel* (ſays he) *is not to reflect upon Perſons — And ſo thou that art Reflecting upon Perſons, doeſt ſhew a Mark of thy ſelf to be a* **False Prophet** — *And this Reflecting upon Perſons was never the way to beget to God.*

And yet in the ſame Breath, while he thus Reproves *William Thomas* for Reflecting upon others, he calls *him* a *Falſe Prophet.* Which is as ſevere a *Reflection* as could be put upon any who own'd himſelf as a *Miniſter of the Goſpel. The Devil was in thee* (ſays he to *Chriſtopher Wade*, p. 250.) *You be in the* **Diabolical Deviliſh** (ſays he to ſome *Prieſts* in the *Biſhoprick*, p. 321.) And *thou talkeſt fooliſhly* (he replies to *Tim. Trevers*, p. 326.) *and given up to the Devils Power.* And in the foregoing *Section*, you ſee what *Reflections* he makes upon all the *Prieſts* and *Teachers* in the World, calling them *Raveners*

from Christ, *Wolves*, *Dogs*, *Equivocating*, *Deluding Hypocrites*, &c.

Some of the *Quakers* Principles, &c. Printed 1693. p.8, 9, 10, 11.

Take some more of their sweet words, such as these. *Conjurers, Thieves, Robbers, Anti-Christs, Witches, Devils, Scarlet-colour'd Beasts, Blood-hounds*, gaping like the Mouth of Hell, raging like *Sodomites, Lizards, Moles, Tinkers, Green headed Trumpeters, Wheel-barrows, Gim-cracks, Whirlpools, Whirligigs, Moon-Calfs, Thred-bare Tatterdemallions, Serpents, Vipers, Ministers of the Devil, Ravening Evening Wolves and Bears, Devils Incarnate, Devil driven dungy Gods*, &c.

Much of this is owing to the *mean Education* of these *Scribes*, which furnish'd them with such *Mechanick Ribaldry* and *Billings-gate*. But the *Furies* which breath in their *Spirit*, can go along with it into Breasts of more Free and Generous Conversation; Mr. *Penn*'s *Sense* and *Breeding* cou'd not secure him from the Tincture of this *Leven*, which transported him (for nothing else cou'd do it) to treat his old Friend Mr. *Firmin*, at this course rate, calling him (in his *Winding-sheet*, Printed 1672. p. 2.) *That Little Great Pragmatical* **Thomas Firmin**, *a* **Monster**, *all Tongue and no Ears* -- *I abhor his* **Folly**, **Lightness** *and* **Foul Mouth**. And he calls Mr. *Hedworth* (p.1.) a very *Night-bird*, *a Wanderer*; *one that looks and creeps about like an Angry Vagrant Momus.* (p. 3.) *Bursten'd with Folly and Revenge.* (p. 4.) *Stuffed with dull Ignorance and Cavils* —— *shallow Head, Envious Heart*, an *Idle Shifter*,

Shifter, *Bombast*, *a Lye as black as Hell.* All this in one Sheet of Paper. In the Conclusion of which, in one Line he calls Mr. *Hedworth*, a *Bulk body*, *Cavilling*, *Conceited*, *Proud*, *Wrathful*, *Equivocating*, *slandering cowardly Man.* And in a Pamphlet Entituled, *The Spirit of* Alexander *the Copper-smith*, &c. Printed 1673. P. 1. 2. 14. 16. he calls *William Mucklow*, his Opponent, altho a *Quaker*, an *Old Canker'd Apostate*, *a Clamourer*, *a new Alexander*, *Phygellus*, *Hermogenus*, *Hymenæus*, *Philetus*, *a very* Mutineer *in Religion*, *a dark envious inveterate Man* —— *An Adamantine Alexander the Apostate*, &c.

Such sort of Railing, and Effeminate Spite, one wou'd not have expected from a Man of *Education*, and Excellent Natural Parts. But it shews the strength of the Poyson, and how hard it is *to toueh Pitch and not be defil'd*!

This *Wrathful Spirit* of the *Quakers* shews it self yet three times more *Deform'd* and *Ridiculous* when it is vented Naturally by the *Mechanick Gang*, who have no Art to hide its Genuine Colours. Take one of their *Poetical Elevations* against some of their own *Separatists*, which is Recorded in *T. C*'s *Animadversions* (hereafter quoted) P. 10.

Team, Rogers, Crisp, * Pen, Bullock, *and* Bugg,
Dark Devil driven Dungy Gods, *desperately Lugg*,
That are ty'd to the Tail of the separate Schism,
Popish, *Libertine*, *Heathen*, *Judaism*, *Atheism.*

* This *Pen* is not *William Penn* (who is not one of their Separatists) but one *John Peniman.* contracted into *Pen* for this sweet Verse.

As

As you have seen the *Venom*, *Fury*, and *Nonsense* of this *Quaker Spirit*, I will give you (with leave) a Taste of its *Cleanliness*, that it may appear Uniform, and all of a piece. This I borrow out of *Satan Disrob'd*, in the *Gleanings*, Sect. V. p. 17. where you have these sweet Complements which they bestow upon *J. Wiggans*, and Opponent of theirs; *This hath caused thee to* spue *out on a piece of Paper for the Dogs to lick up*——*And they take so much of thy* filthy spuing, *that it causeth them to* Vomit— *Thou* Purges *upwards and downwards*—— *Thou hast need of one to* wipe *thee*—— *Thou makest a* pitiful stink. *Through thy* Vomiting *and* Purging, *thou* Besmears *every one that comes nigh thee*—— *One may follow thee by the* Smell—*Wilt not give over* Vomiting? —*Thou* stinks *all the Country over* —— *Like a Man with a* Scal'd-head, *and a Horse with a* Gall'd back —— *making People* Vomit *and* Spue. These, and such like, were sent to *J. Wiggans* from the *Quakers* in *Letters* open, and read by others before they came to him; and these he has *Printed*; But there were several other Letters sent to him, fill'd with such like *Vile* and *Nasty* stuff; but the Letters were *seal'd*. And these (tho as bad as the rest) he wou'd not *Publish*, because they had not done it.

Such *Filth* and *Nonsensical Venom* could never proceed from the Spirit of *Purity*, or of *Wisdom!* There needs no Argument to discern betwixt *Perfume* and *Stench*. The opening of the Box does it. And this shews the true *Picture* of the *Quaker-Spirit*, exposes it to our *Touch*; we *Feel*, *See*, and abominate it, by the very Con-

nviction of our *Senses*. As *Heaven* and *Hell* ...'d discover themselves at first *sight*. No ... distinguishable are *Purity* and *Filthiness*; ...*sing* and *Cursing*, *M ekness* and *Fury*.

His delight was in **Cursing** (says *David*, Psal. 109. 16.) *and it shall happen unto him: He lov'd* ... **Blessing**, *therefore it shall be far from him. He clothed himself with* **Cursing**, *like as with a* ...*iment* — Psal. 14. 5. *The Poison of Asps is ...der their Lips; their Mouth is full of* **Cursing** ...*d* **Bitterness**.

But the *Quaker Fury* can express it self otherwise than in *words*, which we come next to Examine.

SECT. XVIII.

Of the Quakers *pretended* Principle *against* Fighting, *wherein of their* Loyalty.

I Put these two together, because all their *Fighting* has been chiefly against the *King*. And therefore both these Heads may be dispatch'd in one. Yet they have *Fought* too, upon other occasions; of which there is a pleasant Instance in the Printed Tryals of *G. Keith*, and others in *Pensilvania*; where the Government is in Mr. *Penn*, as *Proprietor*, and under him chiefly manag'd by *Quakers*, who are *Justices*

stices of the Peace, and in other Commissions there. But so it fell out, that some *Pirates* took a *Sloop* of theirs. This put them into great Distress, betwixt their so much cry'd up Principle against using outward Force, tho in their own Defence; which a whole *Dozen* of them, and *George Fox* the first, Sign'd in a Declaration to King *Charles* II. in the Year 1660 to be *Anti-Christian*; which *Declaration* is inserted in the said Tryal, with other Testimonies of the *Quakers*, against even Defensive War tho to save their Throats or Good from Thieves, Robbers and Cut-throats (I use their own words) as being *Atheism*, and a *Mistrusting* of *Providence in Restraining Evil Men*. They were in great pain how to save this *Principle* and the *Sloop* too: But that was impossible. And all their Sloops, and all that they had, might have gone the same way, if they wou'd not oppose Force to Force: which at last was resolv'd upon, and they Retook their Sloop, and made some of the Pirates Prisoners. They soon found that necessity in Government, when it was in their own Hands, which they cou'd not be Convinc'd of while it was in the Hands of others.

But they must not go from any former Principle, for spoiling of their *Infallibility*: Therefore they Coin'd or Borrow'd a pretty Distinction, and said, That they did not use the *Carnal Weapon* as *Quakers*, but as *Magistrates*. And now all is whole again.

This is the same Salvo the *Pope* has for his using the Temporal Sword: And this is not the

e only thing which the *Quakers* have learnt
m the *Church* of *Rome*, of which I have given
eral other Instances.

And I may set this for another, the Lawfulness of *Deposing* **Kings**, when they *Oppose* the *true Church*, as we think. I have told before how the *Church* of *Rome*, and the *Quakers* only do Limit the *Catholick Church* each within their own *Communion*. And therefore, according to them, whoever opposes their *Church*, opposes the whole *Catholick Church*. And their Principle is that such may be resisted by *Arms*, whether their own *Kings*, or ours others. Nay, farther, they embrace the Principle of *Mahomet*, That they may force their *Religion* upon others by the *Sword*; and Invade other *Nations* for that only End. As I will shew you presently how the *Quakers* press'd *Oliver*, and the other *Usurpers* to carry their *Arms* through all the *Popish* Countries: and to *Kill* and *Slay* them for their *Idolatry*, &c. But let me first begin to shew how Active they were against their own *Natural Prince*, joyning with all the *Usurpations* upon him from their first *Rise* in 1650. to his *Restauration* 1660. And they approv'd of the *Murther* of his Father, and Glory'd in it; and Justify'd all the *Rebellion* before their own Time, as they joyn'd with all after ards. They *Fought*, as *Rome*, with double *Arms*. the *Spiritual Thunder*, as well as the *Carnal Sword*. They *Prophecy'd*, and *Curs'd*, and *Damn'd*, as well as *Fought* against the *Church*, the *King*, and the *Cavaliers*. But after their *Interest* bad them turn to the other side, since the

the *Restauration*, 1660. they have grown sick of their *Trayterous Prophecies*, and spew'd them up again. For in the Re-Printing the Works of their *Prophets* since 1660. they leave out these **Now** unsavory Passages. Their *Infallibility* needs an *Index Expurgatorius*, as well as that of *Rome*: through which, we suppose, *George Fox*'s Works are to pass, which are design'd as a *Second Volumn* to his *Journal*. Of this *Cleany* Art they have given us a fair Specimen in the Re-Printing of the Works of *Edw. Burroughs*, one of their main *Pillars* or *Posts*, wherein they leave out at p. 100. the following *Prophecies*, which he directs thus, *To all you who are and have been always Enemies to the very appearance of Righteousness, who are call'd* **Delinquents** *and* **Cavaliers**. And he holds forth to them as follows. **Thus saith the Lord**, *my Controversie is against you* —— *And you are become* **Cursed** *in all your* **Hatchings** *and* **Endeavours** (i. e. to Restore the King) *and from time to time my Hand hath been against you in Battel* —— *Your* **Kings** *and* **Princes** *and* **Nobles** *have been cut off in Wrath* —— *You are given to be a* **Curse** *and a* **Desolation**, *and a Prey in Houses and Lands and Persons, to them whom I have raised up against you* (i. e. **Oliver Cromwel**) and then he goes on to *Prophesie* for the future, in these Words. *And you and your Kings and Lordly Power* (*by which you have thought to Exercise Lordship over my Heritage*) *shall be Enslaved by the* **Devil** *in the* **Pit** *of* **Darkness**, *in* **Everlasting Bondage**, *where* **He** *shall Reign your* **Lord** *and* **King** *for evermore*, These are the *Mildest* words

ds they can bestow! *Pillars* of *Fire* and
k, like the very *opening* of the **Infernal**
! In all whose *Caverns* there lodges not a
e *Furious* and *Cursed* **Spirit** than that
ch *Inspires* these *Prophets* of the *Quakers*,
ose Breath is *Fire* and *Brimstone*!

That Book of *Burrough*'s out of which I
ve Quoted what is above bears this Title,
Trumpet of the Lord—— *or Fearful Voices*
Terrible Thunders, uttered from the Throne—
clared and Written by a Son of Thunder, &c.
56.

How does it make ones Hair stand an end!
nd how ought it to raise the *Indignation* of
ery *Christian*, to see such a *Blasphemous Wretch*,
tend that all these his *Hellish Thunderings*
re *Uttered from the Throne of God!* To see
m begin in such a Style as this. *By Order*
d *Authority* (says he) *given unto me, by the*
pirit of the Living God, King of
ings, and Lord of Lords, *the* 31*th day of*
10*th Month, in the Year of the World's account,*
55. *about the* 4*th Hour in the Morning, when*
Meditations was of my God, upon my Bed, in
ilkeny *City in the* **Nation** (he would not say
ingdom, that was too *Monarchical*, at that
me of day) *of* **Ireland,** *at that time*, **The**
Word of the Lord came unto me *saying,*
Write my Controversie with **All the Inhabitants**
f the Earth *unto* **All sorts of People,** *as I*
w thee; by this same **Authority** *and* **Com-**
ssion *Declared, this I send unto you, the Tribes*
the Earth, and this upon your Heads. shall stand
r ever, &c. *given under my Hand, and Sealed by*
e Spirit of the Eternal God, E. B.

And

And he Stiles himself thus in the Title Page: *By one whose Name is truly known, by the Children of the same birth, but unknown to the World, tho it be called* **Edward Burroughs**. This was in Imitation of our Saviour, who said that *the World knew him not.*

And among the *Curses* with which this *Fury-Prophet* loads all the *Tribes* of the *Earth*, he bestows what is above Quoted and more upon the *King* and *Cavaliers*, p. 9. where he tells those who suffer'd for the **King**, *it is not for well-doing that ye suffer, but my Hand is against you, and my Judgments are upon you.* But this whole Chapter of *Burrough's Trumpet*, notwithstanding of its being *sounded* forth by God's Express Commission: and **Sealed** *by the* **Spirit** *of the* **Eternal God**, in the Year 1655. was *stifled* and *superseded* by these same Prophets in the New Edition of *Burroughs* Works, 1672.

It seems tho they care not for fighting themselves, they can blow the *Trumpet* to others.

As they did to *Oliver* effectually. Oh *Oliver* (says *George Fox* to him) *arise and come out* —— *For thou hast had Authority,* **stand to it**—— *nor let any other take thy* **Crown**. *and let thy* **Soldiers** *go forth with a free and willing Heart, that thou may'st* **Rock Nations as a Cradle** —— *This is a charge to thee* **in the Presence of the Lord God**, &c.

Council and Advice, P. 27. 36.

And he farther Charges *Oliver* not to turn *Sober Men*, and *True Hearts* out of his Army. So that it seems they esteem'd *Fighting* a *Lawful*

ful and a *Good* thing, (in a *Good Cause*) because they thought it consistent with *Sober Men* and *true Hearts.*

But since 1660. it is an *Anti-Christian* Doctrine!

One of the *Orders* given forth by their *Yearly Meeting*, 1693. Commands, *That none shou'd carry Guns in their Ships.*

They wou'd take it ill to have their Doctrine in *Pensilvania* return'd upon themselves *Here.*

For *There* they Presented *G. Keith*, as endeavouring to *subvert the Government*, which by their Law is *Death*, because that in the 9th and 10th *Articles* of a Paper he *There* Published, called, *An Appeal from the Twenty Eight Judges*, &c. he Queried whether it was consistent with their *Principle* against using the *Carnal Sword*, to Arm the *Indians* against one another, and to hire Men, and give Commissions to Fight, for recovering a *Sloop*, some *Privateers* had taken from them?

This they inferred to be, by consequence, a subverting of the Government; because, without using *Force*, upon occasion, their Government, indeed, cou'd not be supported. And therefore they Seiz'd and Imprison'd the *Printers* and *Publishers* of the said *Appeal*: And had not the Change of Government, which happen'd soon after (Colonel *Fletcher* being sent Governour thither, and *superseded* the *Quaker Governour*) put an end to their Prosecution, it might have cost them their Lives; for their *Mittimus* (which is Printed with the

 said

ſaid *Appeal*) was for deſigning to *ſubvert the Government.* And it is ſigned by ſeveral of their *Miniſters*, who are *Juſtices of the Peace* there.

But now, is not *Force of Arms* as neceſſary to ſupport the Government in *England* as in *Penſilvania?*

And is not the conſequence as Dangerous *Here*, of Decrying the uſe of *Arms as* unlawful to *Chriſtians?*

But it is plain, that they are not againſt *Force of Arms*, when they like the Quarrel For they did not only Encourage *Oliver* and the other *Rebels*, but they fought themſelves againſt the *King*, if you will believe *George Fox*, who, in his Letter directed *To the Council of Officers of the Army and the Heads of the Nation, and for the Inferior Officers and Soldiers to Read*, 1659 Complains of many *Quakers* being *Disbanded* out of the Army, and that for being *Quakers*, tho' they were good *Fighters.* Theſe are his words, *p.* 5. *And many Valiant Captains, Soldiers, and Officers, have been put out of the Army (by Sea and Land) of whom it hath been ſaid among you, That they had rather have had one of them, then ſeven Men, and cou'd have turned one of them to ſeven Men; who becauſe of their Faithfulneſs to the Lord God, being Faithful towards him, it may be for ſaying* Thou *to a Particular, and for wearing their* Hats, *have been turn'd out from amonſt you.*

Here

Here it is plain, that they were *Quakers* while they were in the *Army*; becauſe, by this, they were turn'd off for being *Quakers*, for ſaying *Thee*, and not taking off their *Hats*.

And that they were willing to have continu'd longer in the *Army*; becauſe G. *Fox*, here complains of their being Disbanded, as a wrong done to them, and to the prejudice of the *Army*, and the *Good Cauſe*.

And *p.* 6. ſays he, *Oh! How are Men fallen from that which they were at firſt, when Thouſands of* **Us**, *went in the Front of you, and were with you in the greateſt Heat, who looked not for the Spoil, but the Good of the Nation; and now thus ſhou'd be ſerved by thoſe that are ſet down in the Poſſeſſion of the Spoil of* **our Enemies**, *that they ſhou'd requite* **Us** *ſo in the end!*

And *p.* 2, 3. and 8. He encourages them to ſet up their *Standard* at *Rome*, and then to fall upon the *Turk*, and pluck up *Idolatry*, &c.

Here is uſing the *Carnal Sword* to ſome purpoſe!

But if you wou'd know in whom they make it unlawful to uſe the *Sword*, he tells, *p.* 4. where he threatens that God *will overturn the World, and all the Powers of the Earth, and all Sword-Men* **That be not in his Power**, that is, the *King* and the *Cavaliers* whom they *Damn* to the *Pit of Hell*, as I have ſhewn.

So that inſtead of their diſowning the uſe of the *Sword*, their true meaning is, That none have a Right to it but themſelves.

Only they are not to pretend to it, till it may be of use to them.

But that they have not given up their Right to it, is plain by *A Declaration from the People called* Quakers, *to the present Distracted Nation of* England, Printed 1659. This was wrote by *Edward Burrough*, in the Name of all the *Quakers* and it is Subscrib'd by *Fifteen* of the Principal Leaders of them. There, at the end of *p.* 8 They give us fair warning; *We are dreadful* (say they) *to the Wicked, and must be their Fear for We have Chosen the Son of God to be our King, and he hath Chosen us to be his People; and he might Command thousands and Ten Thousands of his Saints at this day, to* **Fight** *in his Cause, he might lead them forth and bring them in, and give them Victory over all their Enemies, and turn his Hand upon all their Persecutors.* But then they say, *p.* 9. *We cannot* **yet** *believe that he will make use of* **Us** *in that way; though it be his only Right to Rule in Nations, and* **Our Heirship** *to Possess the uttermost parts of the Earth; but,* **for the Present** *we are given up to Bear and Suffer,* &c.

This is plain Language. They will not **yet** take *Arms*; not **For the Present**; not till they see their time. But they have enter'd a *Caveat* to secure their *Right* and *Title* to it till they think fit to set up their *Claim* for their **Heirship** *to the uttermost parts of the Earth.* But this is a *Secret*, and to be kept under their Thumb, **For the Present**: And therefore, in their *New Edition* of *Edward Burroughs*'s Work, *Anno* 1672. This passage

is left out (with others against the *King*, &c. But no ways *Disclaimed*, or *Censur'd* by them.

Which is now requir'd from them; or otherwise they must give us leave to believe, that it is their *Principle* to take *Arms*, and to *Fight*, to set up their *Heirship* to any *Kingdom* they please; when their *King* (the *Son of God*) Commands them. And they believing that their *Light within* is that very *Christ*, the *Son of God* (as is fully shewn) the Consequence is, that they are free to take Arms, whenever they say it is the time. Or if the Mission of a *Prophet* be necessary to signifie the Command of their *King*, to *Fight* for *Him*, and for their own *Heirship*; that can never be wanting to them: Because they do pretend to keep up a continual Succession of *Prophets* among them.

And the Word of every *True Prophet*, being the Command of *God Himself*, consequently whoever believes such a one to be a *True Prophet*, must, at his Command, think themselves oblig'd to pull down any *King*, and to set up whomsoever that *Prophet* names in his place. As *Hazael* was made King of *Syria*, and *Jehu* of *Israel*, by the Command of *Elijah*, 1. *Kings* xix. 15, 16.

Now the *Quakers* do pretend to have still *Prophets*; and with as great a Power.

For by their Printed **Injunctions**, *from the Meeting of Sufferings in* London, *the* 18*th of the* 6*th Month*, 1693. *to the respective* **Monthly** *and* **Quarterly Meetings** *in* **England** *and*

Wales, *for preserving and spreading Friends Books for Truths Service*, among other of their Works, (to be carefully by them *spread*) *by way of Epistle, Warning, Caution, and Exhortation*, they add likewise **Prophecy**. And by a *Canon* of their *General Assembly* in *London*, the 27th of the 3d Month, 1675. they strictly Caution and Forbid to say, *That the Faithful Friends Papers, which we* (say they) *testifie have been given forth by the Power of God, are* **Mens** *Edicts*. And in their Paper of Orders from *London*, in the 3d Month 1666. they reckon them as *Heathens* and *Infidels*, who will not submit to the *Judgment* of their *Church*; and dare oppose it *as the Judgment of* **Man**.

This is beyond all *Acts of Parliament*; they are but the *Edicts of Men*: And we pretend our *Canons* and *Ecclesiastical Injunctions* to be no other. But whatever a *Quaker* Dictates, if it were to *Depose* the *King*, and set up their *Universal Monarch* above-told; and to assert, by *Arms*, their own *Heirship* to the *uttermost parts of the Earth*. If they should abrogate any, or all of our *Laws* (as they have done that of *Tithes*) or any thing else, whatevar their *Arbitrary, Enthusiastical Spirit* shall suggest to them; this must not be look'd upon as any thing that is *Humane* (that is below a *Quaker's* **Pride**) but as the very *Words* of *God*, as if pronounc'd by an *Angel* or an *Apostle*, So that we must look well to our selves! These are no *Ordinary* Men, believe it!

They

They have already (as I will shew) *Annull'd* and made *Void* all the *Acts of Parliament*, and other *Laws* which enjoin the Payment of *Tythes*, by their one *Higher* and more *Soveraign* Authority. And they complain'd to their *Associates* in Wickedness, the *Cursed-Rebel-Parliament*, 1659. how they that had serv'd so faithfully in that *Holy War* against the *Church* and the *King*, were yet *Persecuted* and *Plundered* for not paying of their *Tythes*, according to the *Law*.

Here is a Material Discovery: Because the *Quakers*, since 1660. wou'd make us believe, that they had been *Loyal* in the *Rebellion* of 41. And the Reason they give, is, their *Sufferings* under those *Usurpers*. But here, it is plain, that their *Sufferings* were not for their *Loyalty* to the *King*, but for their Principles Destructive to all *Government*; taking upon themselves a Power Superior to all *Laws*, and to *Annul* what *Laws* they think fit. For here they confess themselves to have been for the **Parliament**, *from the beginning of the* **War** (so the *Traitors* stil'd that **Rebellion**) and (as before Quoted out of *G. Fox*) **Soldiers** in *Oliver*'s Army. And they urg'd this, as their *Merit*, to the *Parliament*, 1659. And therefore complain that *any of them* shou'd suffer by *Tythes*. And to shew what thorough pac'd *Commonwealths-Men* they were, *G. Fox*, in his *Letter to the Council and Officer's* of the *Army* (before Quoted) speaking of the several steps which were made, by the *Rebel House of Commons* in Destroying the

King, and *House of Lords*, burst out into an *Extasie* of *Commendation* of their Glorious Proceedings, in these words, *p.* 7. *What a sincerity was there once in the Nation! What a* **Durty Nasty** *thing wou'd it have been to have heard talk of a* **House of Lords** *among them!* &c.

This was in the Year 1659. They held out against the *King*, to the very last. And that not only in *Talking* and *Writing*, and *Fighting*; but in *Watching* and *Discovering*, and *Betraying*. **Francis Howgil**, (of great Name among the *Quakers*) In a Book of his call'd, *An Information and Also advice to the Army —— and this present* Committee of Safty *Newly Erected*, &c. Prited 1659. *p.* 7. boasts, as a Merit of the *Quakers*, their giving Intelligence against Sir *George Booth*, and others who rose for the *King* in *Cheshire* and *Lancashire*; whom he calls *Rebels*. *Them* (says he) *who were your Real Friends, called* Quakers, *who gave you and the Army Intelligence about the late Insurrection in* Cheshire, *who were spoil'd, by the said* Rebels, *of their Goods*, &c. But this, with other now ungrateful passages, are left out of the *New Edition* of *Francis Howgil's* Works in a large *Folio*, Re-printed 1676. *p.* 330.

By the bye, *Howgil*, in this Book, justifies the Title of the *Committee of Safety* against the *late Parliament* (as he calls it,) as he did that of the *Parliament* against the *late King*, p. 6. *And as for the Long Parliament* (says he) *by whom God did good things, and great things in the overthrowing that Power, which was Diviated from*

rom the aforesaid end (to wit *the late King*, &c.

But these last words [*to wit, the late King*] are left out in the New Edition, *p.* 329. That, if this shou'd come to be objected, they might say, that by *the Power Diviated*, &c. they did not mean the *King*, but some other Power.

And as the **King** *Deviated*, so (says he) the **Parliament** *Deviated*; and thereby justifies the *Committee of Safety* against the *Parliament*. And so every thing that is *uppermost*, to the end of the Chapter. They too have stumbl'd upon the Doctrine of *Success*!

During the long Reign of the *Rump*, they run down the *King's Prerogative*, and up with *Privilege of Parliament*. But when the *Parliament* was kick'd out of Doors, then *Privilege* was as great a *Beast* as *Prerogative*; and the *Committee of Safety* only was in the right. And in the Year 1660. then round about again, *Hey for* **Monarchy**! they wou'd make you believe that they were always for *Monarchy*!

The Ancient Courtiers (says *Howgil*, Ibid. p. 4. Paragr. 6.) *having found so much Ease and Profit by the* late King, *turn'd all* Cavaliers, *and cry'd up the* **Prerogative** *of the* **King**—*But the* **Long Parliament** *and the People that aided them at that time, counted it no* Treason *to Oppose him*——*and* **God** *decided the Controversie, in Overthrowing the one, and Establishing the other*, &c. *Yet many are so blind to this day, that*

that they judge the Nation cannot be Eſtabliſhed in freedom without a **King**, &c.

This whole *Paragraph* is left out in the *New Edition*, for the Reaſon aforeſaid.

But having thus run down the *King*; they fall as foul upon the *Parliament*, when it was Diſcarded.

Many ſays *Howgil*, Ibid.) *are ſo Doating on the Name of a* **Parliament**, *as tho' it were Eſſential, and cries up the* **Privilege of Parliament**. *But if they will not hearken to the Cry of their Maſters (the People) but may be call them Rebels and Traytors, if they ſhou'd be turned out*, &c. p. 5.

And ſo he goes on to maintain the Title of the *Committee of Safety*, againſt all others. But they were enrag'd againſt none ſo implacably as againſt the *King*: They wou'd ſtop all means and poſſibility of his Return.

The *Army* of their *Women* hereafter mentioned, ſhew'd particular Zeal in this.

They Adviſe, in their *Addreſs* to the *Parliament*, 1659. (the very year before the King came home) That the *Late* King (as they *Rebelliouſly* term'd Him) His *Rents*, *Parks*, and *Houſes* ſhou'd be ſold. And to what end? To pay the **Sacrilegious** *Impropriators*; that *They* (of all Men) ſhould not loſe by the *Abolition* of *Tythes*, which the *Quakers* demanded. And to ſhew their Zeal, in this, againſt the *King*, they repeat it three times, p. 59, 63, and 65.

In the ſame place, they joyn with the *King's Lands*, the *Glebe Lands*, and all the *Colleges* and their *Lands* to be ſold, upon the ſame foot, and the very *Bells* out of the *Churches*, except one

one in a Town, to give notice of Fire. Thus they had made sure of the *Church*, and the very *Nurseries* for the Education of the *Clergy Root* and *Branch*——If the Curiosity of any lead them to see the abovesaid *Subscriptions*, they are all bound together, and bear this Title. *These several Papers were sent to the Parliament the 20th day of the 5th Month*, 1659. *being above* seven thousand *of the Names of the* Hand-Maids and Daughters of the Lord, *and such as feel the Oppression of Tythes*, &c. *London* Printed for *Mary Westwood*, and are to be sold at the *Black Spread Eagle*, at the West-End of *Paul's*, 1659. And this *Book of Subscriptions* contains 72 Pages in *Quarto*. This was the Quaker *Solemn League and Covenant*, a formal *Association* wherein they bind themselves, under their Hands, their *Lives* and *Estates*, to *Extirpate* the *Church*, and the *Laws* and *Government* which support it. And this was no *Volunteer* of the *Women*. They did not do it, *without their Men*, (Jer. XLIV. 19.) For here follows *G. Fox*'s own Order *Verbatim*. " *For all* Women Friends *to set their Hands against* Tythes, " *they may freely, as they are moved, and do not* " *Quench the Spirit of the Lord in any, for the* " Women *in the Truth feel the weight as well as* " *the* Men; *for the Seed of God in the* Women " *bears Witness against* Tythes *in the Priests and* " *Pope the Author of them, and suffers in Prisons,* " *and are summoned up in Courts, so that is good* " *which beareth the Testimony against them, and* " *is to be received and set a top of the Author* " *of the Holders of them up. And so if all the*

" Wo-

" Women *in* England *send up their Names, I shall send them by the* Women *to the* Parliament, *for many* Women *have sent up their Names, and some have not, but have been stopped, Therefore that all may send their Names against* Tythes *that be free with speed to* London. *G. F.*

He did not Date this, as it was not his Custom to Date the Papers he gave out: And the Reason he gave for it, was, because, as he said, the *Apostles* did not Date their Epistles.

But the year before these Subscriptions of the *Women*, he Printed a Paper *A. D.* 1658. call'd *Papists Strength*, &c. where *p.* 19. He leads the way to these Pious *Hand-Maids*, in all the Particulars which they Requested, or Demanded from the Parliament, even to the Abolition of *Schools* and *Colleges*, as well as *Churches*. These are his Words, *And this I declare in the Presence of the Lord God, and all the Magistrates that be in God's fear, they will break down the Mass-Houses, Schools, and Colleges, which you make Priests and Ministers in*, &c.

And in a Book Published by *Him*, and other *Quakers*, call'd, *West Answering to the North*, Printed 1657. p. 78, 79. They Exult, *That* Strafford's *Head was cut off, and* Canterbury's *and* Charles Stuart's *as* Traytors, *for endeavouring to subvert the Fundamental Laws.* And p. 79. *That His* (Charles Stuart's) *Arbitrary Actions were Recorded every where in the* Blood *and* Misery *of the late Wars, and the Destruction of* Him *and* His Family: *The Dreadful and Sad Examples of His Righteous Judgments, who Renders*

ders to every one according to his Deeds. And p. 89. *Doth not here appear from the Grave, the Spirit that was in* Christopher Love, *Priest, and his* Fellow Traytors; *who being within the Jurisdiction of this* Commonwealth, *took upon them to Commissionate divers Men to treat with* Charles Stuart, *&c. and forget not the wonderful Deliverances from them; all which the Right Hand of the Lord effected,* p. 96, 97. *Multitudes of People flock'd up out of the City to* Westminster *to complain of their Sufferings —— which* Charles Stuart *called Tumults —— and by the Guard one of them was slain; at the place of the shedding of whose Blood, was* **Charles Stuart's Head struck off,** *and his* **Blood** *poured forth on the Ground.* **A remarkable Record of the Righteous Judgments of God.** Lastly, Mark these words, p. 102. —— *The Righteous Ends of the Wars, for Liberty and Law —— And these* Innocent Servants of the Lord, *who have been,* **All of them,** Always *Faithful to the honest Interest of the Nation; and many of them for it have drawn the* Sword, *and* Fought *in the Field from first to last.* And p. 83. *The honest Men (then) who own'd them (*the Parliament Army*) throughout* England, *against the Priests, and the Common Enemy.* That is, the *Church* and the *King.* And by the *Honest* and *Innocent Servants, of the Lord,* they meant *Themselves.* For they allow none other to be such (as is fully shewn.) *The Defence of them* (the *Laws* say they, p. 16.) *have we in the late Wars vindicated in the Field with our* Blood, *&c.*

There

There is another Book of this *Great Apostle*, wherein I am very apprehensive his *New Editors* may do him wrong. It is a most *Bitter* and *Senseless* **Invective** against all *Kings* and *Monarchical* Government, which was Printed in the beginning of the Year 1660. but before the *Restauration*, which was in *May* the same Year, to shew what *Obstinate Rebels* these *Quakers* were, who held out against the *King* to the very last Day. That Book bears this Title, *Several Papers given forth by* **George Fox**, London *Printed for* Thomas Symonds *at the Sign of the* Bull, 1660.

I set it down thus particularly, because the *Friends* may know that it is still in being, and in the Hands of those who will watch the *New Edition* of *Fox*'s Works, that they shall neither *Add* nor *Diminish*, without being told of it. I give this Caution, because great pains has been taken (and by some Arts, which I will not here mention) to recover this Book out of the Hands of any who are, in the least, Disaffected to their Cause: and it may rationally be suppos'd, that the Design is either wholly to *suppress* it, or to take its *Sting*; that it hurt them not; and render them odious to all *Kingly* Government.

I will give the Reader but a Taste out of that Delicious *Dispensatory*.

He says, p. 8. *That all Kings and Emperors have sprung up in the Night, since the days of the Apostles among the Anti-Christs*, p. 12. *So the Christians go out from Christ, and set up Kings, like the Heathens* ——— p. 15. *And all these*

Novice-

Novice-Christians that are crying up Earthly Kings, and fighting for the Kings of the Earth, are not such as follow the Lamb —— p. 16. *We know that these* Kings *are the Spiritual* Ægyptians *got up since the days of the Apostles* ——— p. 18. and 9. *You never read of any* (King) *among the Christians, but among the Apostates since the days of the Apostles* ——— p. 8. *Many cry for an Earthly King, and will have* Cæsar, *and is not this the same Nature the* Jews *was in? And do not they, in this, Crucifie Jesus* ——— p 9. *Are not all these Christians that will dote so much of an Earthly King,* Traytors *against Christ? And will these that are true Christians, have any more Kings among them, but Christ?* ——— *I say that is the False Church that doth not live* ——— *Upon the Heads of the Kings* ——— *Such that are out of the Life and Power* ——— *Work for an Earthly King, and will change as they change: These all quench the Spirit of God in themselves* ——— *These all deny the Light*, &c.

Alas! **Wretched** *George*! Now must all Men know, that *Thou*, even *Thou thy self*, didst *quench the Spirit*, *deny the Light*, &c. because *Thee* didst *Change*, just as the *Times* did *Change*, and just as soon. *Thee* didst not stay a Minute, nor thy *Friends* with thee: For after all your *Treasons* and *Rebellions*, continued from your beginning, with the utmost virulence, to the very last day; even while the above *Antimonarchical* and *Poisonous* words were in the very Mouth of *thee*, the *King* was Miraculously and Unexpectedly *Restor'd*: And this *Changling* **For** immediately Tack'd about, as

did

did they *All*. They loſt no time, the King came to *London*, the 29th of *May*, 1660. and in *ſeven* days after, *viz*. the 5th of *June*, they had drawn up a *Declaration* of their Sincerity and good Wiſhes to the Government; which they delivered into the King's Hand, the 22d of the ſame Month, as ſoon as they cou'd get Acceſs. This is indors'd upon the ſaid *Declaration*, in Print; but it bears Date the 5th of *June*. It is Subſcrib'd by a *Bakers Dozen* of them; and *George Fox* the *Fore-Man*, in the Name of themſelves, *and of thoſe in the ſame Unity*. And it is worth ones while to compare the words of this *Declaration* with thoſe of *Fox*'s before Quoted, and much more of the ſame ſtrain in that Book of his, out of which I have taken them, Printed in the foregoing part of the ſame year, 1660. There they were *Traytors againſt Chriſt*, and *Crucifiers of Jeſus*, who were for any *Earthly King*; and it was *the Falſe Church* which did not live *upon the Heads of the Kings*.

But now they lay themſelves *under the Feet* of an *Earthly King*. The ſame *Earthly King* againſt whoſe *Reſtauration* they had *Belched* forth ſo much *Venom*. See their *Declaration*, p. 4. *We do therefore Declare* (ſay they) *to take off all Jealouſies, Fears, and Suſpicions of our* Truth *and* Fidelity *to the King, and the preſent Governours; that our Intentions and Endeavours are, and ſhall be* Good, True, Honeſt *and* Peaceful *towards them, and that we do* Love, Own *and* Honour *the* King *and theſe preſent* Governours.

But

But there was a pleasant Passage, which, I am confident, the *Reader* will Excuse me to tell.

In the first Draught of this *Declaration*, approv'd by *George Fox*, and the Body of the *Quakers*; the words *Loyal Subjects* were put in, *viz.* That the *Quakers* were the *King's Loyal Subjects*, and that *they had suffer'd much, as himself had done.*

This wou'd imply as if their *Sufferings* had been *for him.* For how otherwise was it any *Merit* in them, with regard to the *King*? Which looking like a piece of *Cross Hypocrisie*, one *Edw. Billing* (a *Quaker* of more open Sincerity and Courage than the rest) rose up against it; and knowing well that the *Quakers* had never *Suffered*, nor *Acted* any thing for the *King*; But, on the contrary, were always most bitter Enemies to Him, and to His Interest, he Protested against these words in the *Declaration*; and said, that it was a Mockery in the Face of the World, to give themselves the stile of *Loyal Subjects.* But *G. Fox*, and the Generality of the *Quakers* oppos'd him; and thought it convenient that these Expressions should stand; whereupon *Billing* being heated, avow'd to them, that if they pass'd the *Declaration* with these words, he wou'd *Print* against it, *tho' it cost him his Life.* And this did so startle them, (having a guilty Conscience) that, to avoid being thus expos'd, they, at last, submitted, to have these words left out; which they wou'd never have done, if they cou'd have

ſtood the Teſt. But rather, ſuch an Objection wou'd have made them more Zealous to have aſſerted their *Loyalty* with the greater Vigour; and to have Cenſur'd this *Billing*, and caus'd him to ſign an *Inſtrument of Condemnation* againſt himſelf, for ſo *Foul*, and at that time, *Dangerous* an *Imputation*, upon the whole Body of the *Friends*; And that ſo *Publickly*, in the Face of their Aſſembly, which they, according to their ſtated *Diſcipline*, have done in Caſes of much leſs Importance than this; and wou'd not have fail'd to have done in this, if they had not known his *Change* to be *True*.

But this Conteſt about the word *Loyalty* was perfectly needleſs, ſince they ſuffer'd the words which I have Quoted to ſtand, viz. *Truth and Fidelity to the King:* For theſe imply all that *Loyalty can mean.*

But it ſerves to this purpoſe, *Firſt*, To diſcover their *Diſloyalty*; and *Secondly*, Their deep *Hypocriſie*: Of which there never was, ſurely, ſuch an *Impudent* Inſtance given, as in this *Declaration*; for having themſelves ſerv'd all turns, that ever happen'd in their time, the *Rump Parliament*, then *Oliver*, *Protector Dick*, the *Army* that turn'd him out, the *Committee of Safety*, &c. as before is told; and now but juſt turn'd to the *King*; they had the *Face* to upbraid others for their *Changing* and *Triming*. Hear the words of their *Declaration*, p. 6. *And theſe* Prieſts *turned to every Power and every Government, as it turned, and made* Addreſſes *and* Acknowledgments *to every*

every Change of Government —— Now let any honeſt Hearted People judge, whether theſe be ſound Principled Men, *that can* Turn, Conform, *and* Transform *to every* Change, *according to the* Times? *Whether theſe be fit Men to Teach People?*

One would think that this were a *Lampoon* ſome Enemy had made upon the *Quakers*; eſpecially, when in the next Page, and Page 8. they tell the *King*, *Falſe Dealing we do utterly Deny —— and ſpeak the Truth in Plainneſs, and Singleneſs of Heart.* Of which I leave the Reader to judge, when I have told him farther, That, beſides G. Fox's *ſeveral Papers* before-mention'd, the *Quakers* in the beginning of the Year 1660, before the *Reſtauration*, did likewiſe *Print* ſeveral Papers of *George Biſhop*, another of their *Apoſtles*, containing violent Invectives againſt the *King* and *Kingly Government*, and ſtirring up all People to keep them out. That Book of *Biſhop*'s bears this Title, *The Warnings of the Lord to the Men of this Generation*, &c. London, *Printed by* M. Inman, *and are to be Sold at the* Three Bibles *in* Paul's Church-yard, *and by* Richard Moon, *Bookſeller, in* Wind-ſtreet, *in* Briſtol, 1660.

Thus Induſtriouſly did they ſpread their *Treaſons*, and ſet all their Shoulders to ſupport the then *Uſurpation*, and obſtruct the *Reſtauration* of the *King*; and that to the very laſt, in the ſame Year, 1660.

Biſhop, p. 26, 27. Writing to the then *Council of State*, warns them, *In the Name of the*

Lord, to be very vigorous in opposing all Attempts that were made towards the *Restauration*; persuades them (as *Achitophel* to *Absalom*, 2. Sam. xvi. 21.) to be *Desperate*, and to think all *Reconciliation* betwixt them and the *King*, to be Impracticable.

Beware (says *Bishop*, *ibid*, *p.* 27.) *of falling under this Spirit, or of thinking that the Breach between you can be Healed: For I Declare it to you*, from the Lord, *That it is* Irreconcilable; *it cannot, it will not be Healed—Therefore, in the* Power *and* Dread *of the* Almighty, *stand and Bear over it, Crush it to Pieces, Stamp it to Powder*, &c. *Therefore it concerns you, whilst ye have time to bear down* this Enemy, *and to secure Places necessary for* Defence. Did he only mean Spiritual *Defence*, or the *Carnal Sword*? But he Advises to *Murther* in *Cold Blood*, all that stirr'd for the *King*, or, as he there words it, *The doing Justice on those whom* God *hath given into your Hands, lest out of this Serpent's Egg, do come a Cockatrice, and his Fruit be a Fiery flying Serpent*; *and the Lord deliver you and your Forces into the Power of those who seek the Destruction of you and your Interest.* That was the *King*. And *p.* 26, *ibid.* He tells them that there was *a necessity of the Expeditious and continual Marching of your Horse* [were these Spiritual *Horse*?] *up and down in all parts, especially where these* Insurrections *have been.* This Letter was wrote the 6th of *Aug.* 1659. when things were moving towards the *Restauration*; but Printed as before-told, *Anno.* 1660. to stir them

them up afresh against the *King*, when they had a nearer Prospect of His Return.

Yet, in their foresaid *Declaration* to Him, after His Return, *p.* 7. they Gravely tell Him, *We are a People that follow after those things that make for Peace, Love, and Unity — and do deny and bear our Testimony against all Strife, and Wars, and Contentions*, &c. That is, when they were Beaten, and cou'd Fight no longer. But while there was one spark of Life in the *Good Old Cause*, they *Fought*, and *Preach'd*, and *Curs'd*, and *Damn'd* for it all that durst oppose them. That is, all who were on the weaker side: For they still had the Grace to Court those in Power; and, like *Rats*, to fly from a *Falling House*.

Thus the aforesaid *Bishop* in his Letter to *Richard* Protector, the 9th of *September* 1658. assures him, that if he would follow their Principle of the *Light within* (that is, be good to the *Quakers*) *which if thou dost* (says *Bishop*) *and give'st up to be Govern'd by it, the Lord will dash in pieces all the Consultations against thee and thy Father's House, and will settle the Throne under thee, and make thee a Dread and a Terror to all the Nations round about, as he made thy Father.* This is in p. 17. of *Bishop's* Book before quoted. And the very next Letter is p. 18. Flattering those *Officers of the Army*, who pluck'd down this *Fine Protector*, as soon as ever they had done it. It is Dated the 27th of *April*, 1659. and thus Directed, *To the General Council of the Army, in whom is risen the* Spirit *of the* Good Old Cause, *these*

following Particulars are tender'd, in order to the Carrying through *of what is by them begun*, &c. The *Quakers* were for *Thorough Work*; and indeed all their Quarrel with *Oliver*, *Richard*, and the *Rump* before them, was for ſparing *Amalek*, for not deſtroying downright all that ſtood for the *King*, the *Church*, or the *Laws*. This was ſtill the burthen of their Song, in all their *Addreſſes*, as in *Article* 11. of the *Particulars* which they Recommended to *theſe Officers of the Army*, p. 19. *Remember* Amalek, *i. e.* (as this *Quaker Biſhop* there explains it) *the Soul-murthering, and Conſcience-binding* Clergy-Man, *and what he did unto you by the way when ye were come out of* Egypt—— *Therefore blot out the remembrance of* Amalek *from under Heaven— Ye ſhall not forget it. And* Art. 10. *Vex the* Midianites, *i. e. the Lawyers* (ſays he) *for they vex you with their Wiles, wherewith they have beguiled you in the matter of* Peor *and* Cosbi, *i. e. the King and Protector.*

The *Protector*, now he is down, is as bad as the *King*.

But ſee how they ſoothed the *Protector* when he was in the Saddle.

Whom (ſays *Biſhop* in his Letter to him, *ibid*, p. 10.) *we have loved above any Man; whoſe, with all that is dear to us, have we become, and thy Lot and Portion have we choſen to ſtand or fall, as it ſhou'd be unto Thee; and ſo have we ſtood by Thee againſt All Thine Oppoſers, whether in* Field *or Council. Thine Enemies we have accounted and made our own, and*

never

never left Thee till Thou was brought through all. And again ; *The* Righteous Ends of the **Wars** *in which we have born our Part, in the* **Heat of the Day.** But after the *King's* Return, then the Caſe was alter'd ; then they cou'd not *Fight*, no, not they ; they wou'd not draw a *Sword* for the World ! They never were for *Oliver*, but were always *Loyal* and *Faithful* to the *King !* They did not *Rejoice* at *Oliver's* Succeſs againſt the *King*, but Mourned for the *King*, tho' they cou'd not *Fight* for Him ! And they were ſore Grieved at the Heart, for the Blood which *Oliver* ſhed, and never Applauded him in it.

Witneſs their Exultation (*ibid. p.* 3.) *Did thy Sword* (ſay they) *ever return empty from the Blood of the Slain ? — Did'ſt not thou come upon* Princes *as upon Mortar, and as the Potter treadeth the Clay ? Were not the Hearts of* **Honeſt** *Men knit to thee as one Man ? Was any thing ſo great that they cou'd not truſt Thee with ? Was any thing ſo Dear that they were not ready to lay down for Thy ſake ? Did they* ſigh *at any time at the remembrance of thee ? Did their Faces wax* Pale, Confounded *or* Cover'd ? *Or, was not the remembrance of thee to them ſweet and pleaſant, as the Dew upon the tender Herb, as Life from the Dead,* &c. And ſo they run on whole Pages together in a *Hideous Panegyrick*, to which I refer the Reader. But here he ſees how expreſly they renounce ſo much as a *ſigh*, at any time, for all his *Traiterous Murthers*, or that their Faces were ever *Pale*, or *Confounded*, or *Covered*, for all that

Blood shed'; no, but that they *Rejoyc'd* and *Glory'd* in it, and for all his Successes against the *King*. p. 4. *Did he not smite them with a Wound incurable, they, and their* King, *and their Nobles*? p. 5. *Wadedst thou not through the* Blood *and* War — *with a restless and unweary'd* Spirit *And whilst it was thus with thee did the Lord ever fail or forsake thee*? *Or wantedst thou the Hearts and Hands of the* Honest *Men of these Nations* — *Can the Generations that are past produce the like of the* Lord's *and* His People *being with a* Man, *as with thee*, &c.

But after all this *Sweetness*, as soon as ever the *King* was Restor'd, *An.* 1660. the *Quakers* stoutly deny that ever they had Complemented *Oliver*, or they had forgot it. And not only this, but they fell upon the other *Dissenters*, *Presbyterians*, *Independents*, and *Baptists*, (all of whom they Comprise under the Name of *Professors*) for their having been on *Oliver*'s side, their *Soothing* and *Flattering* of *Him*, when *He* was in *Power*: their *Addresses* to his Son *Richard*, to stand by him with *Lives*, *Fortunes*, &c. And yet basely Deserting *Him* too, when He was *Depos'd*, still turning to the *Rising* side.

This you will find in a Book which they Printed, 1660. call'd, *Truths Character of Professors, and their Teachers*, wrote by *William Calon*. where these *Addresses* of the *Professors* to *Protector Richard*, are many of them Recited, with severe *Remarks* upon them, Upbraiding the *Professors* with their *Treachery*, *Un-Constancy*, and *Time-serving*, calling *Oliver* (Ironically)

Their

Their *Joshua*, &c. whom now the *Quakers* Compare to *Haman*, to *Ahab*, and to *Pharaoh*, as in p. 28, 31. and 41 Who before was *Sweet and Pleasant* to the *Quakers*, *as the Dew upon the tender Herb*, *as Life from the Dead*, &c.

Nay, in *Some Considerations*, *presented untothe King of England*. K. *Char*. 2. 1660. they Represent to him, that the *Professors* cou'd not be Good *Subjects* to him, because that in the time of the *Exile* some of them call'd him only *the King of* Scots. This is in the *Works* of the Great *Edw. Burrough*, p. 762. But the *Friends* have snibbed out of his *Works* Re-printed since his Death, a most *Bloody* and *Diabolical* Invective against this same *King Char*. 2 and the *Cavaliers*, Damning them all to the *Pit* of *Hell*, as before has been Mention'd They wou'd not go so far as to call *King of Scots*, or any *King* at all, but *Common Enemy*, and *Proclaim'd Traytor*, &c. as above Quoted. Yet see how they can *Revile* others for much Less than they themselves were Guilty of! And make up a Mouth of *Saintship*, *Simplicity*, of *Christ*'s Harmless *Lambs*, who never did any *Mischief* in their Lives!

These are the *Meek* and the *Loyal* Quakers! They can *Wade* in *Blood*, so it be of the *King*, or the *Clergy*, and their *Abettors*. *Slay* Balaam! *Vex the* Midianites! Remember Amalek! *Give the* Priests Blood *to Drink*! These are the *Mild Breathings* of the Quaker *Spirit*! Thus sweetly sings *Edw. Burroughs*, in his *Word of Advice to the Soldiers*, p 2. *Oh*! (says he with a Gusto) *give the Priests* Blood *to drink*, *for they are worthy*. But this (with other sweet bits) is left out in

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the new Edition of his Works; wherein there is yet enough behind to shew the *Largeness* of his *Bowels*, and to what *narrow Limits* he wou'd confine that *Inundation of Blood*, which the *Good Old Cause* had brought upon these Nations; and which he *Justifies*, and that from the *Mouth of the Lord*. In his *Warning to the* English *Army*, 1659. he assures them (p. 540. of his Works) in these words, *Your Victory hath been of the Lord*. But then he wou'd have them go on, and carry *Blood* and *Slaughter* into other Countries. *What are these few Poor Islands* (says he, p. 537, 538.) *that you have run through?* And then he advises them to fall upon *Italy* and *Spain*, and *Avenge*, says he, p. 537, *the Blood of the Guiltless through all the Dominions of the* Pope (p. 538.) *that your Sword, and the Sword of the Lord may neither leave Root nor Branch of Idolatry—that your* Sword *be lifted up against them.* (p. 540.) *Set up your Standard at the Gates of* **Rome**. And Prophesying of the Time when *Vengeance* shou'd be taken of *Rome*; **The time is come**, says he, p. 537. *their Church cannot stand* **Long**, p. 535. 536. *and as sure as the Lord lives, so shall it come to pass*. But this is long since pass'd, and *their Church* stands still. And (which is much a greater Wonder) this *Burrough* is counted still a *true Prophet* among the **Quakers** *in whom the fullness of Grace and Virtue dwelt*, as was said of him in his *Life*, wrote 1663. p. 24. by a *Club* of the Principal *Quakers*, *G. Fox*, *Jos. Coal*, *G. Whitehead*, &c. who thus *Blasphem'd* in Praise of a *Wretch*, that durst Pawn the very *Being of God*; That *as sure as the Lord lives*, so it must come to pass, as

he

he said. And since it is not *so come to pass*, are not all the rest of these *Quakers* as *Mad* and *Blasphemous* as he, who will believe that he was sent from *God*, or spoke *His* Words! And that all these *Lyes*, and Preaching up of *Blood*, their *Blasphemous* and *Treasons* are of *Equal Authority* with the *Holy Scriptures*; yea, of *Greater*, as I have shewn from *G. Whitehead*. And if this be true, we must believe the very *Contradictions* of the *Quakers* before the *Scriptures*; As that, notwithstanding all these loud Proclamations of *Blood* and *War* which we have heard from them; and that, if their Advice were follow'd, all *Christendom* wou'd be turn'd into an *Aceldama*, the *Protestants* falling upon all *Popish* Countries, and the *Papists* upon them: I say, that notwithstanding of all this, if the *Quakers Writings* are given forth by the *Spirit of God* (as they boldly pretend) we must believe their *Declaration* given to King *Charles* II. upon the 21st of *January*, 1660. subscrib'd by *G. Fox*, and *Eleven* more, *in the behalf of the whole Body of the Quakers*, wherein p. 4. They declare positively against the lawfulness of *Fighting*, upon any account. *And this* (say they) *is both our Principal and Practice, and hath been from the beginning; so that if we suffer, as suspected to take up* Arms, *or make* War *against any, it is without any ground from us; for it neither is, nor ever was in our Hearts, since we own'd the Truth of God; neither shall we ever do it, because it is contrary to the Spirit of* Christ, *his Doctrine, and the Practice of his Apostles.*

And in *The Quakers Plea*, Printed, 1661. p. 5. They say, *Such of us whose Principles were once so*

(that

(that is, for Fighting) *are changed even from that Principle and Practice of going to* Wars, *and* Fighting; *and* Now, *are all of that Mind and Heart, That in the Administration of the* Gospel, *it is* **on all Occasions whatsoever,** *unlawful to go to* **War,** and **Fight** *with any Man, with* Carnal Weapons, *contrary to the Doctrine of* **Christ.** This was in the Year 1661. to fix this Opinion of them (the *Quakers*) in the *King* and *Government*: But when, by this *Deep Deceit* and *Hypocrisie*, they did prevail, and it had for *Twelve* Years after the *Restauration* been generally receiv'd, that this was, in good earnest, the *Principal* of the *Quakers*, as it continues with most to this day; and I do not, but many of the simple well-meaning *Quakers* themselves, are Imposed upon in this, to think that the *Quaker* Principle is against all *War* and *Fighting* **upon any Occasion whatsoever,** as in their *Plea* above Quoted: Yet, I say, when the World, and many of themselves had been thus Deluded by their *Leaders*, they, in the Year 1672, to secure to themselves their *Old Principle* of *Fighting*, whenever *The Good Old Cause* should stand in need of it, did *Reprint* what I have above Quoted of *Ed. Burroughs*, for carrying *Blood* and *War* into all the *Popish* Countries, and much more to the same purpose, in the *New Edition* of his *Works*. To which there are high *Testimonies* affix'd of *G. Fox*, *G. Whitehead*, *Josiah Coal*, *Francis Howgil*, and *Ellis Hooks*.

Now, if this Doctrine of *Fighting*, or making *War*, **upon any Occasion whatsoever,** was *contrary to the Spirit of Christ, and His Doctrine*, in the Year 1660. (that part of the Year, I mean, after

after the *Reſtauration*) how came the *Saints* above-nam'd, to Publiſh the contrary Doctrine of *Edw. Burroughs*, with ſuch mighty Pomp, in the Year 1672. And we muſt believe *both* to be *Infallible* as the *Holy Scriptures themſelves*, being *both* given forth by the *ſame Spirit*!

But theſe *Editors* of *Burroughs*'s Works, are yet more Chargeable with whatever is in the *New Edition*, becauſe they took more upon them than barely as *Editors*; that is, to *Correct* and *Amend*, and to *Expunge* what they thought fit: As his declaring *War* againſt the *King* and the *Church*, before-told; which, tho' Dictated, as he ſaid, *by the Eternal Spirit*; yet they made bold, to ſet theſe things aſide, leſt they ſhould offend the Powers then in being:

But they thought that carrying the *War* into *Italy* and *Spain*, wou'd be leſs taken notice of; and wou'd continue their *Claim* to the *Priviledge* of *Fighting*, when they ſhou'd have occaſion for it. Why otherwiſe were not theſe Expung'd, as well as the *Traiterous* Paſſages againſt the *King* and the *Government*?

If it was through the *Inadvertence* of their *Infallibility*, let them *now* Diſclaim it, and confeſs *Burroughs* to have been in an *Error*, as to that *Principle* of *Fighting*. No, they will not; and therefore it is *their own*. They will not; They have not done it; for ſince the New Edition of *Burroughs*'s Works, 1672. when a fair occaſion ſeem'd to offer towards the Re-aſſerting of the *Good Old Cauſe*, in *Monmouth*'s Rebellion. 1685. Several of the *Quakers* in the *Weſt*, where he Landed, took *Arms*, and *Fought* in

in his Quarrel; and though some of them were taken Prisoners, yet we heard nothing of their *Repentance*, or that they were oblig'd by the rest, to sign any *Instrument of Condemnation* against themselves for this; or any way *Censur'd* for it, by their *Yearly Meetings*, or any other *Authority* of theirs.

And, if it be true which *Edw. Burroughs* says, p. 462. of his Works, *that they* (the Quakers) *are of one Mind and one Soul* (which I do not believe, I have a better Opinion of many of them; but we have here their *Infallibility* Pawn'd for it:) I say, if this were true, then this wou'd be a Demonstration what all the rest of the *Quakers* wou'd have done, if *Monmouth* had proceeded to their Parts; and what they are still ready to do, when a like Opportunity shall Summon them to *Arms*.

But, as I said, I do not believe that they are all of *one Mind*, in this matter: But then, those that are not of this Mind, must, I think, past all Excuse, Renounce the *Infallibility*, or the *Truth* of *Edw. Burroughs* and of *G. Fox*, *G. Whitehead*, and the other *Quakers* who have Published these Works of *Edw. Burroughs*, with such high Applause and Commendation; in which he disdains to limit the *bloody Sword* within these *Few Poor Islands*; but wou'd have *Oliver* (his *Joshua*) carry it through all *Christendom*. G. Fox Advises farther, to fall upon the *Turk*, and all the rest of the World.

Oh Oliver (says he in his Letter to him, Dated the 11th Month, 1657. &c.)

Council and *Advice*, &c. p. 26, 27. 36, 37.

Thou

Thou should'ſt not have ſtood Triffling *about* ſmall things—— *Do not ſtand cumbering thy ſelf about* **Dirty Prieſts**; and then he tells him, that if he had follow'd his Counſel, *The* **Hollanders** (ſays he to him) *had been thy Subjects*—— How! How! *George*! Our *Dear Friends* the *Dutch*! Muſt they to Pot too! When the *Quaker Sword* is drawn, it ſpares none! *Proteſtants*, *Papiſts*, *Turks*, it is all one! **Germany** (*Fox* goes on) *had given up to thy Will*; *and the* **Spaniard** *had quiver'd like a* Dry Leaf—— The King of **France** *ſhou'd have Bowed under thee his Neck*: *The* **Pope** *ſhou'd have withered as in the* Winter: *The* **Turk** *in all his Fatneſs ſhou'd have* Smoak'd: *Thou ſhould'ſt have* **Crumbled Nations to Duſt.** Therefore (ſays he) *Let thy* Soldiers *go forth with a free and willing Heart, that thou may'ſt* **Rock Nations as a Cradle**—— *For a Mighty Work hath the Lord to do in other Nations, and their* Quakings, *and* Shakings *are but entring*: *So this is the Word of the* **Lord God** *to thee, as a Charge to thee* **from the Lord God**, &c.

Here is *Deſtruction* Proclaim'd, to the Ends of the Earth, and that **from the Mouth of the Lord!**

O **Blaſphemous Curſed Wretch**—that durſt thus ſet *The* **Dreadful** *Name of* **The moſt high God** *to thy* **Diabolical** *Inſpirations* for *Blood* and *Slaughter* through the *whole Earth*!

And yet to ſee theſe Men wipe their Mouths, and ſay, that they are the *Meek* of the Earth! They never were for Fighting! No, not they! They now deny the uſe of the *Carnal Sword*, as *Anti-Chriſtian*! **Poor Lambs!** And

And yet I believe in my Heart, that many of them *now* are Deceived, and think that the *Quaker Principle* is really againſt *Fighting*, becauſe they heard ſo much of it ſince 1660. and that moſt of the *Quakers* of this Generation, do not know (for it is Studiouſly conceal'd from them, by thoſe of the Old Stamp) what **Bloody Devils** *G. Fox*, *Edward Burrough*, *G. Biſhop*, and the reſt of the *Primitive Quakers* were. Do they know that after the Depoſing of Protector *Dick*; *G. Fox* purſu'd *The Council of Officers*, who had then aſſum'd the *Supreme Power*, with the ſame Cry for *Blood*; **General Univerſal Blood**? *Fox* wou'd have ſent them to have *ſet up their* **Standard** *at* **Rome**; *and then* (ſays he, in his Letter to them) *you ſhould have ſent for the* Turks *Idol*, *and pluckt up* Idolatry—*and to have made* **Inquiſition for Blood**, &c.

Now, if uſing the **Carnal Sword**, *upon any account*, be contrary to the *Doctrine* of *Chriſt*, as the *Quakers* ſince 1660 have Preached; and, if they do believe themſelves, they muſt Hunt this Bloody *Fox* out of their Herd, and for ever hereafter *Diſown* his *Spirit* and his *Writings*.

And I do earneſtly invite Mr. *Penn* to follow this Chaſe; it is moſt incumbent upon him of any other, becauſe (I t ink my ſelf oblig'd to tell it him) he is ſuſpected by ſome of his Fellow *Quakers*, as favouring this *Principle* of uſing the *Carnal Sword*. And to convince him, that I do not ſpeak without Book, I have now before me a Letter from *Philadelphia*

phia (the *Metropolis* of *Pensilvania*) Dated the 21st of the 4th Month 1695. wherein are these words, *I have seen a Copy of the King's late Grant of the Government, wherein they gave the Reasons of their taking it away; and of* Will. Penn's *humble Submission, and Requesting the Government to be Granted to him again; which was therefore done, on his giving them certain Assurance that he wou'd Secure and Defend the Place; and wou'd send Eighty* Soldiers *to* Albany, *when call'd for, or find Money to Pay them: This causeth a great stir among the People, who are not very ready to comply therewith*, &c.

I will make no Comments; but leave it to Mr. *Penn* himself to *Own* or *Deny* the Matter of Fact. And whether he will stand by G. *Fox* as to his Principle of *Fighting*, or not? And if any have been heretofore Deceiv'd by *George Fox*, that they wou'd now *Repent*, and *Return*.

I have set down thus much of *this*, and the other *Primitive Quakers* Bloody and Rebellious *Spirit*, for the sake of those *Honest Loyal* Quakers now amongst us: If they were all guided with the same *Spirit*, they wou'd be all such; especially Mr. *Penn* having told us (*p.* 36. of his *Preface* to *Fox*'s *Journal*) That their *Light within* did surely Guide them *both in Reference to Religion*, and Civil Concerns. And we believe it does both alike *Infallibly!* And then let our *New Loyal Quakers* take a measure of their *Infallibility* in other things, by the *Traiterous Principles* and *Actions* of G. *Fox*, and all the rest of them, from 1650. to 1660. in that

Scene of *Schism* and *Rebellion*, the two Breasts of the *Covenant*, whence the *Quakers* suck'd their Infant Milk.

I hope this dismal Prospect of the *Birth* and *Growth* of *Quakerism*, will cure those *Quakers* of *Honesty* and *Sense*, who have a just apprehension of the *Heinousness* of *Schism* in the *Church*, and *Rebellion* in the *State*.

And I wou'd desire them not to satisfie themselves (it will not satisfie the World) to slip our some of the most Monstrous Passages of *Treason* out of the new Editions of their *Prophets*, as I have shewn they have serv'd *Edward Burroughs*, *Francis Howgil*, &c. and I have given them a timely warning as to the *New Edition* of *G. Fox's Works*, which is upon the Stocks: For this disingenuous Trick expoſes their *Infallibility* much more; and they are not to think, that some will not watch them, and Detect their Double Dealing.

There is nothing less will serve their turn, than down-right to *Acknowledge* the *Folly* and *Wickedness* of their *Former Prophets*; to *Renounce Disown*, and *Condemn* their *Blasphemies* and *Treasons*: Otherwise, they must be judg'd *Partners* with them, and *Favourers*, at least, of their *Impious Principles*, who refuse to *Condemn* them; when it is so necessary for the *Glory* of *God*, and removing so horrid a *Scandal*, not only to the *Quakers*, but to the *Reform'd Religion*, and to *Christianity* it self; which Appellations the *Quakers* assume to themselves; but how justly, I leave to the Reader.

And

And the *Quakers* cannot refuse thus to *Condemn* these Scandalous *Prophets* and *Teachers* of theirs, even by their own *Discipline*: For in their *Yearly Meeting*, 1675. they made a Decree, *That the Churches Testimony and Judgment against Scandalous Walkers; and the Repentance and Condemnation of the Parties restor'd shou'd be Recorded in a Distinct Book, to be Produc'd or Publish'd for that end.*

Now, if they think *Blasphemers* and *Traytors*, and *False Prophets* to be *Scandalous Walkers*, they are oblig'd here, by their own *Rule* (and their *Practice* in other Cases) to cause them to sign *Instruments* of *Condemnation* against themselves, and to Record these in their *Publick Register*, together with their *Churches Testimony and Judgment* against them, *to be Produced and Published for that end*, to vindicate their *Church* from the *Scandal*.

But if they refuse (as I am afraid they will) to Execute this *Discipline* upon those *False Prophets* herein Detected, and many others whom they know, upon all their *Blasphemers* and *Traytors* (upon their *Persons*, if *alive*, and their *Works*, if they are *dead*) if they refuse this, it is plain, that they think not such to be *Scandalous Walkers*; but that they justifie them, and their *Principles*: Tho' they wou'd, for their Temporal Ease and Advantage, and to blind the Eyes of the World, *Cover*, and *Cut*, and *Shuffle*, and *Hide* themselves. Let this therefore be the *Touchstone* to prove them: Let them *Produce* and *Publish* such their *Condemnation* of *Fox*, *Burrough*, &c. for their

False Prophecies, and *Traiterous* Abetting of *Oliver* and the *Rump*, and that *In the Name*, and *From the Mouth of the Lord*, adding *Blasphemy* to *Rebellion*: Let such **Persons** be *Censur'd* by them, and their **Books** *Disown'd*.

But if they will refuse this *Justice* to themselves and the World, then let them lie under the *Shame* and *Condemnation* And it must, in that Case, and for that *Reason*, be laid upon their *Church*, and their avowed *Doctrine* and *Principle*; and not only as the Failing of *Particular Persons*.

SECT. XIX.

Of Tythes. *Wherein is shewn what* Liberty *of* Conscience *is allow'd by the* QUAKERS.

THere is no Point wherein the *Quakers* are more *Positive* and *Fierce* than in Opposition to *Tythes*: Because, if they were once taken away, the *Clergy* (as they suppose) wou'd sink of course, being depriv'd of their *Subsistance*; and so the total *Ruin* of the *Church* wou'd follow, which has been, Is, and always must be the design and chief Endeavour of every true *Quaker*, as of *Him* who has Inspir'd them.

And

And this *Robert Barclay* does not conceal. *That* **Anti-Christian Apostatiz'd** *Generation* (says he) *the* **National Ministry**, *have receiv'd a Deadly Blow by our Witness against their forc'd* **Maintenance** *and* **Tythes**—*So that their Kingdom, in the Hearts of Thousands, begins to Totter, and* **shall assuredly fall to the Ground.** *Anarchy, p. 41. Ann. 1676.*

But what if the *Light within* some *Quakers* should allow them to pay *Tythes*; And think that they ought, in *Conscience*, to do it, as being *Legally Established?* &c.

Wou'd the *Quaker Rulers* allow them *Liberty of Conscience*, and give them leave to follow their *Light within*?

No, No. That is but scaffolding to pull down our Church, and to build their own. And they will not have the *Canon* turn'd against themselves.

For when *Thomas Crisp* and other *Quakers* thought themselves oblig'd to pay their *Tythes*, and did so accordingly they were *Proceeded against as* **Rebels** (under no less a Denomination) and that only as against *Men*, but against *God Himself*: For their Writings are not to be look'd on as the Edicts of *Men* But *G. Fox* Proclaims (in his Answer to the *Westmorland* Petition, *p.* 30. *If ever you own the Prophets, Christ and the Apostles, you will own our Writings, which are given forth by the same Spirit and Power.* *See his* Animadversions *on* George Whitehead's Innocency Triumphant, 1694. p. 30.

See G. F. and R. H. Truths Defence, &c. p. 2. 104. 107.

And in another place. *You might as well Condemn the* **Scriptures** *to th Fire, as* **our Queries.** *Our giving forth Papers and Printed Books, it is from the* **Immediate** *Eternal* Spirit *of God. You are Answered from the* **Mouth of the Lord,** *&c.*

Antidote against the Infection of W. Rogers, &c. p. 78.

And from the **Mouth of the Lord** *Thomas Ellwood* Denounces, That *they who pay* **Tythes** —— *thereby deny Christ to be come in the Flesh, which is a mark of* **Anti-Christ.**

See his Journal, p. 431.

And *G. Fox*, in his *Decretal Epistle*, bearing Date the 3d Month, 1677. Commands severely, that the *Friends Testimony* against *Tythes* be kept up with vigour. He says, That *for any to cry against the* **Priests** *in words, and yet to give them means, and put into their Mouths is a Contradiction. And therefore take heed* (says he) *for if the Lord God do Bless you with outward Creatures, and you do bestow them upon* **Baal's Priests,** *the Lord may justly require the outward things from you again*——*So all the* **Preachers** *for* **Tythes** *and* **Money,** *and the* **Takers** *and* **Payers** *of* **Tythe** *must be testified against in the Lord's Power and Spirit*—— *and therefore,* **in the Power of the Lord,** *maintain the* **War** *against the* **Beasts,**—— that is, as well *Payers* as *Receivers* of *Tythes*. And that is the whole Kingdom, *King* and *Parliament*, who made *Laws* for the Payment of *Tythes*, and all who

who dare obey those *Laws* are **The Beast, Anti-Christs**, and have deny'd *Christ's coming in the Flesh*, (as *T. Ellwood*) and therefore (*G. Fox* concludes his *Epistle* above-said) *keep your Authority and Dominion.* That is, over that *Beast* and those *Anti-Christs.* This was wrote 1677. and Printed 1694. whereby we may understand what *Church* they mean, to which *Tythes* are paid, and against which they have Proclaim'd *War.*

But there is a most clever and *Ingenuous* Excuse made for this, in a Paper Dated at *London* the 4th of the 4th Month 1695. and *Signed, on Behalf of the Friends and Yearly Meeting*, by *John Vaughton*, *Samuel Watson*, *John Field*, *Thomas Lower*, and *William Bingley*, Printed and Sold by *T. Sowle* near the *Quaker Meeting-House* in *Grace Church street.* It is Entituled, *An Answer to* Francis Bugg's *Presumptuous Impeachment*, &c.

There they wou'd perswade us, That all they have said against the Payment of *Tythes*, was only meant by them against Payment of them to the *Popish Clergy.* But, by no means against the *Right* of the *Church* of *England* to *Their Tythes*, as setl'd upon them by the *Civil Government.* No! They are not such bad Subjects as to oppose any thing of the *Laws* of the Land! *We are not convinced* (say they, p. 2.) *that it can be against the Fundamental Laws of the Land, either to deny Tythes,* [What? When the Law enjoyns them] *now in this Gospel Day, or to deem them Anti Christian, as they were imposed by Popes, and Popish Laws, which are not the Fundamental Laws of this Realm.* Are not

Acts of Parliament, tho' made in *Popish* times? And there are *Acts of Parliament*, since the *Reformation*, for *Tythes*. So that this is a meer *Sham!* But they go on. *And our Testimony herein does rather affect a Popish Clergy than a Protestant Civil Government.* And p. 3. they tell that what they are Quarrell'd for, was their *Testimonies against the Corruption of Priests, and* Popish *Imposition and Oppression of Tythes.* And p. 5. for *Deeming the Imposition of* Tythes *by the* Pope *and* Popish *Laws to be Anti-Christian.*

But hark ye, Gentlemen, if ye be not offended with that Title) there were no *Tythes* paid to any *Popish* Priests in *England* ever since *Quakerism* appear'd amongst us. And if you meant all you said only against *them*, your Preaching was altogether vain.

But *Barclay* (as before quoted) names the National Ministery, *who had received a Deadly Blow by your Witness against* Their *forc'd Maintenance of* Tythes; *whose Kingdom* (he says) *was tottering, and shou'd assuredly* (if he was a true Prophet) *fall to the Ground.* Slay Baal, (crys G. *Fox* Balaam *must be slain, all the* Hirelings *must be turned out of the Kingdom.*

News out of the North, 1655. p. 31

These are the *Baal's Priests* whom this *Fox* commands you not to Feed. The *Beasts*, the *Anti Christs* over whom you are to keep your *Authority* and *Dominion.*

If it be not so, Why then do you not *now* pay your *Tythes* to the *Ministers* of the *Church* of *England?* Why do you boast of your *Sufferings*

ferings and *Impriſonments*, for not paying your Tythes to *them*, as being a ſort of *Martyrdom*, for the Truth?

Why do you Perſecute and Diſown thoſe of your own Communion who pay their *Tythes*, not to *Popiſh* Prieſts, but to thoſe of the *Church* of *England*?

Why are you ſo *Zealous* herein as not to leave it to their own *Conviction*, or *Light within* whether they will pay their *Tythes* to the *Prieſts* of the *Church* of *England*, or not?

Why will you not allow them what you your ſelves ſo much plead for, *Liberty of Conſcience*, in this Caſe?

No, This is a Material Cauſe, This is the ſureſt Method to deſtroy the *Church* of *England*. And you have gone a great way in it already.

For if they are Depriv'd, firſt, of the *Tythes* of all the *Quakers*, (who are not fewer, by the loweſt Computation, than *one hundred thouſand* here in *England*) and then of all thoſe who, to avoid Payment of their *Tythes*, will pretend to be perſuaded by them herein; if the *Tythes* of all ſuch were ſubſtracted, there would not be ſufficient left to keep half the *Clergy* in *England* from Starving.

And it is the *Deſire* and *Deſign* of the *Quakers* to *Starve* them, as is plainly *Confeſs'd* and *Threaten'd* or *Propheſy'd* of in *Richard Hubberthorn*'s Works Re-printed ſince 1660. in his Anſwer to *John Stellum*, p. 130.

When

When the Law of the Land (says he) *ceaseth to maintain them* (the *Priests*, as he calls them) *which will come sooner than they expect, then may they beg their bread, or Perish for want.*

And this the *Quakers* hope to effect by their Testimony against *Tythes*; and *Threaten* or *Prophesie*, that it will come *sooner than we expect*, either to have the *Laws* for **Tythes** *alter'd*, or *overthrown*; if the *Government* will not *alter* them, they will *overthrow* them, by Declaring them *Anti-Christian*, and so *Abrogated* of Course.

And it is to be observ'd that there is no *Principle* of the *Quaker Religion*, wherein they are so *Zealous* as in this. They did not think it sufficient to *Preach* and *Print* against *Tythes*, but they went about and got *Subscriptions* of many *thousands* of the *Quakers* throughout all *England*, against *Tythes*, and sent them up to the *Parliament* in an *Humble* **Threatning** Manner. And, as if this had not been sufficient, the *Women* must be assembled in the several *Counties*, and *They* too must *sign* the like *Subscriptions*, and send them likewise to the Parliament: And then they *Printed* them, to let the Nation know their Force. I have now before me the **Printed** *Testimony* and *Subscriptions* (with all their *Names* at length) of above *Seven Thousand* of these *Quaker-Women*, against *Tythes*, sent to the Parliament (as they call'd it) the 20th Day of the 5th Month, 1659. They resolv'd to Batter them down! And all who thus *Subscrib'd*, were, in their Fashion, *Canoniz'd* by them. For they are thus stil'd in the said

Printed Account **The Hand-Maids and Daughters of the Lord.** But the *Seven Thousand* (who had not Bowed to the *Baal* of *Moses*) wou'd not have you think that their Numbers was so small; for they *subscribe* not only for themselves, (but as it is there Printed) *the Names of many more of the said Hand-maids and Daughters of the Lord, who witness against Tythes*, &c. And *G. Fox* in his *Letters of License* (before inserted 216.) for these *Subscriptions*, complains, that *All* the *Good Women* had not Sign'd.

I have not yet seen the *Subscriptions* of the *Men*. But we may compute, by this of the *Women*, what vast *Numbers* the *Men Subscribers* must have been. And we may reasonably suppose their *Arguments* to have been much the same, with these of the *Women*; being, likely, drawn by the *Men*, at least, with their Concurrence. And the *Women* do positively declare for *Annulling* the *Laws* for *Tythes*, if the Parliament wou'd not *Alter* the *Laws*. **The Commands of Men** (say they, p. 3.) **must be Annulled that takes Tythes, and not to be obey'd by them that live in the Covenant of God.** And they tell p. 4. That they **bear their Testimony for the Lord Jesus Christ,** (in opposition to *Tythes*) **against the Commands of Men, set up in opposition to him since the Days of the Apostles,** &c. **Which to you** (say they) **is the Word of the Lord God.** And p. 21. *The shout of a King is amongst Us, the Lord God Omnipotent* — *Therefore we with our Names and Hands, bear our Testimony against* **Tythes,**

Tythes, *the* **Giver** *of them, the* **Setter of them up**, *and the* **Taker** *of them*, p. 40. *This Priesthood which takes Tythes* **Now** (this was not the *Popish* Priesthood) *we, in the Power of the Lord God, deny them*, p. 63. *We declare with our Hands, and with our Lives and Estates against the Ministery that takes Tythes, and the Setters of them* —— *And the* **Law** *that upholds them*, p. 71. *Are not all these set up by the* Dragon's *Power, and held up by the* Dragon's *Power, the* Devourer, *the* Destroyer? *Is not this the Power of the* **Devil**? These are their Words. And they need no Comment. They *were*, and *are* Plainly for Destroying the *Law*, if the *Law* will not Comply with them. But *then*, as *now*, they were for *Flattering* the *Powers in being*. They sooth that **Rebel** *Parliament*, p. 54. *Some of our Friends* (say they) *who have been for the* Parliament *ever since the Beginning of the late Wars, have suffered more by these Plundering* Priests, *than by the Plundering* Cavaliers, *and you have sadned the Hearts of them that are your* Friends, *by setting up Tythes*, &c. And (p. 62.) *the well-wishers of the Choicest of the Nation are towards you.*

I cou'd enlarge, upon this Head, out of the Quaker-Writings:

But what Authorities I have already produc'd, are abundantly sufficient to shew their deed design against the *Church*; and the means by which they have agreed to Destroy Her; this especially of *keeping up* (to use their own Phrase) *their Testimony against* **Tythes**.

There-

Therefore this Handle must, by no means be go. Insomuch that tho' their Pretence to *Sufficiency* and *Infallibility* of the *Light within* was the *Original*, and is the *Fundamental* Principle of all the whole *Quaker* Doctrine; yet if ay plead it, *in this Case*, they shall be run down *Hypocrites* and *Rebels* against *God*, and to have llen from the *True Light within*, and to be uided by a *False Light*, which comes from *Satan*, to be very *Anti-Christs*, and to have denid *Christ's coming in the Flesh*, &c. as I have above shewn from *Tho. Ellwood*'s *Antidote against he Infection of* **William Rogers**, &c. Now I must tell the *Reader* that this *William Rogers* is a *Quaker*, but of the more moderate sort, and he wrote a Book call'd, *The Christian Quaker*, Printed 1680. Where Part 2. Chap. 8. *touching Tythes*, He disputes expresly against *Tythes*, and against the Lawfulness of *Suing* for them, or *Compelling* any to pay them. Only p. 43. he allows those to Pay them, who are *Free* so to do. And that only as a *Voluntary Contribution* to those who Teach them, but not as any thing of a *Divine Right*. And p. 44. he again limits this to those only who own such *Ministers* as true *Ministers of Christ*, and go to Hear them; and, upon that account, bestow a *Fifth*, *Tenth*, or what they please upon them. So that hereby he cuts off all *Dissenters* to the *Church* of *England* from Paying *Tythes* to the *Clergy* of the *Church* of *England*.

Secondly,

Secondly, He bars the *Clergy* from *Suing*, or *using* any *Compulsory means*, to recover their *Tythes*, even from those of their own *Communion*. But he makes *Tythes* meerly *Eleemosynary*; and the *Clergy* to have no better Title to them than a *Beggar* has to our *Alms*

Yet all this was not sufficient for the *Quakers*. But *Tho. Ellwood* falls upon him like a *Turk*, for granting so much, as to make *Tythes* Lawful upon any Account or Consideration whatsoever. And writes against this Book of *William Rogers*, the above Quoted. *An Antidote against the Infection of* William Rogers's Christian Quaker. Where, *p.* 78. he Denounces (as above) against those who Pay *Tythes*, even according to *William Rogers*'s aforesaid Limitations, *That they who Pay Tythes —— thereby deny Christ to be come in the Flesh, which is a Mark of Anti-Christ*.

And in *Westmorland* there were 44. *Articles* Exhibited against *John Story*, and *John Wilkinson* (two *Quakers*) by sundry of their Chief *Preachers* and *Rulers*. One of which *Article* was, *That he* (John Story,) *said he knew a Man that was an honest Man, that cou'd have given up his Body to be Burnt for the Truth, who said he never saw Evil in Paying of Tythes, and that he cou'd Pay them, and wou'd Pay them.* Another *Article* was, *That* John Story *said he believ'd every Man had not a Testimony for God laid upon them to bear against Tythes: But them which had, he wou'd have them be faithful.* And these two, *John Story*, and *John Wilkinson*, were Proceeded against by a *General Meeting* of the

Quakers

Quakers in *London*; who the 12th Day, of the [illegible]th Month, 1677. gave Judgment against them, and those that joined with them, in a Formal Instrument, Subscrib'd by *Sixty Six* of them.

But this was soon Re-buffeted back again upon them, by the *Quakers* in the *West* of *England*, who adhearred to *Story* and *Wilkinson*, in as *Solemn* and *Judicial* a *Condemnation* of them and their *Sentence*; and this was Subscrib'd by *Sixty Seven* of the other Party, and Styl'd, *A Testimony against the 66 Judges called* Quakers, &c. and *Printed* under that Title together with the Paper of the said *Judges*, and all their Names Subscrib'd.

It is astonishing to see them play their *Infallibilities* against one another! For each of these Parties pretend to the Immediate Spirit of God; and in *the Name of God*, pronounce the other to be led by a *False*, *Ravening Spirit*. *Our Souls* (say the Defendants) *do in the highest Degree Abominate it, and do urge against it*, p. 15. that is, the Authority which the Plaintiffs assumed over *Conscience*, in Judging of others; and not leaving them to their Primitive *Liberty*, of following their own *Light within*. On the other Hand, the London *Quakers* who assum'd a *Superiority* over the *Country Quakers* Condemn'd that *Spirit* which Possess'd them, as a *wrong Murmuring*, and *Dividing Spirit*, p. 5. *And our Day* (say they) *hath lamentably shewn us the Effects of that* Spirit, *that under a pretence of Crying down* Impositions, *and Pleading for* Liberty, *and do-*

doing nothing but what it is **Free** *to, endeavoureth to lay waste the Blessed Unity of the Brethren—with a loose and* **Un-Subjected** *Conversation; which wou'd bring Confusion to the Church—and is a plain Independency from the Practice of the Church of Christ throughout the World*, p. 6.

It is *Comical* (but *Provoking*) to see these Men so Gravely vouch *the Practice of the Church throughout the World*, who own no *Church* in the *World* but themselves! And for them now to speak against the pretence of *Liberty* in others, as a Breach of their *Unity*; when they themselves set up the very same *Pretence*, to break the *Unity* of that *Church*, whereof they once were *Members*! But it is come justly home to them (I wish they may reflect upon it) that they who set up the *Pretence* of a *Light within* to undermine the *Authority* of *our Church*; are now oblig'd to Condemn that same *Pretence* among themselves, in order to keep up their own *Authority*, and *Government*.

This shews them, as in a Glass, the utter Inconsistency of that Principle (to use their own Word) of an **Un-Subjected** *Light within*, to all *Rule*, *Order*, or *Good Government*, whether in *Church* or *State*: For it makes every Man *Absolute* and *Supreme*, that is, *Un-subjected*. Any Lesser *Light within* had not made them **Un-Subjected** to the *Church*: And this **Un-Subjected** *Light within* they now declare to be Inconsistent even with *their Church*. Thus have they *justly* **Reap'd**, what they had *wickedly*

edly **Sown**: And *in the same Net which they hid Privily, is their own Foot taken.*

Mr. *Penn*, in his *Preface* to **Fox**'s *Journal*, p. 27. has done the most that Wit can do to rid them out of this *Dilemma*, and reconcile the two Extreams, of *Outward Government* in the *Church*, and an *Unsubjected* Light within *Particular Persons*. He says, that the **Quakers** *Known Principle is For an* Universal *Liberty of Conscience. On the other Hand* (says he) *they equally dislike an* Independency *in* Society. *An* **Unaccountableness** *in Practice and Conversation, to the Terms of their own* Communion, *and to those that are the* Members *if it.* Very well! But what if some of these *Members* shou'd make *Terms* of *Communion*, that others wou'd not submit to? as *John Story*, *John Wilkinson*, and 67 on their side of the *West-Country* **Quakers**, refus'd to submit to those *Terms* of *Communion* which were impos'd upon them by 66 of the *Quakers* at *London* Assembled, of whom *William Penn* was one, and his Name is among the Subscribers of the *Judgment* above-told against *Story*, *Wilkinson*, &c. who wou'd not allow these 66 *Judges*, as they call'd them, the very Name of *Quakers*, because of their taking upon them thus to *Judge* others; for, as as above-said, the 67 *Western* **Quakers** *Condemnation* of the *Presumption* of the 66, is Entituled, *A Testimony against the 66 Judges called Quakers.* They wou'd allow them no more than to be *call'd* so, but not to be Reckon'd as *True* **Quakers**, who fell so far from the first **Quaker** *Inde-*

pendent Spirit, as to take upon them to *Prescribe* to their Brethren.

George Fox set up a new *Oeconomy* and *Jurisdiction* of the *Women's Meetings*; which was stil'd, *The Great and Good Ordinance of Jesus Christ*. That is, as being Commanded by *G. Fox*, who had the same Spirit! And *John Story*, *Wilkinson*, &c. were *Cursed* and *Excommunicated* for refusing to submit to this *Ordinance*, and *Articled against* for so much as allowing *Liberty of Conscience* to any *Quaker* to Pay *Tythes* (as told above) now it lies upon Mr. *Penn* to Explain how an **Universal** *Liberty of Conscience* was allow'd to these Men? Was that *Universal* which was so *Limited?* And what is an **Universal** *Liberty*, but *Independency* and *Unaccountableness* in *Practice* and *Conversation*? For if my *Liberty* be *Dependant* upon another; if I am *Accountable* to another, then my *Liberty* is not **Universal**. Mr. *Penn* will tell us how the one, that is, **Universal** *Liberty of Conscience*, can be the *Known Principle of the Quakers*; and how then they *Equally Dislike* the other, that is, an *Independency*, and *Unaccountableness*; which are both but two Words for the same thing!

He will tell us how an *Universal Liberty of Conscience* can consist with such a *Restriction of Conscience*, as to give it no *Liberty* at all in the most *Minute*, *Innocent*, and *Indifferent* Actions, such as taking off my Hat, not opening my Shop, when others have theirs shut, and the like; for which things, *Liberty of Con-*

Conscience is a *loose Plea*, and in no sort to be allow'd, according to Mr. *Penn*, which I have shewn from his own Words, *p.* 77, 78. And tho such a *Nonconformist* among the *Quakers*, for such *small* or *indifferent* Things, were never so good a *Liver*, yet that should rather be made his *Condemnation*, if not thoroughly a *Conformist* to every the least, not onl *Law* or *Order*, but *Custom* or *Fashion* among the *Quakers*. See before *p.* 79. Here Mr. *Penn* is not only a *Church*, but a *Steeple-Man* for *Conformity*! Yet allows an *Universal Liberty of Conscience*, which, he says, is the *Known Principle of Quakers*. He will please, in his next, to *Explain* and *Reconcile* these things. But their *Practice* is the best *Comment* of their *Doctrine*. And this we have seen in the Case of *Story*, *Wilkinson*, &c. in that of *Harp-Lane*, and *Turners-Hall*, whom the *Quakers* of *Grace-Church-street* have *Excommunicated*, not for any difference in *Doctrine*, as they do profess, but meerly for *Nonconformity* to their *Discipline*.

George Keith did Publickly Reprehend many *Gross Errors*, (as he was verily persuaded in his *Conscience*) of his Brethren the *Quakers*. For which, he was Prosecuted in *Pensilvania*, 1692. and Requir'd by the *Yearly Meeting* in *London*, 1694. to clear all the *Quakers* from the Imputations which he had cast upon them; for not doing of which he was *Excommunicated* by the next *Yearly Meeting*, 1695. (as in his Accounts of it above-mentioned) tho he declar'd that he could not, in *Conscience*,

ence, do it; for that he knew not *All* the *Quakers*, and so cou'd not clear them all *Universally*: Nay, further, that he knew several of the Chief of them there present, who were Guilty of those *Gross Errors*, against which he had Preached; and which he there offer'd to prove before the *Yearly Meeting*, and desir'd a *Fair Hearing*; and therefore that he cou'd not, in *Conscience*, clear their *whole Profession* from these Errors: Yet for not doing of it, and without any Hearing allow'd him, as to his Charge against these Men, he was, *Ipso Facto*, by that same *Yearly Meeting*, *Excommunicated*, and utterly *Disown'd* by them. Now, I wou'd ask Mr. *Penn* (because he was one of his Judges) whether *G. Keith* had, by this Proceeding, an **Universal** *Liberty of Conscience* allow'd to him, or not? If not, (as it is impossible to say he had) then let the Quaker-Pretence to *Liberty of Conscience* stand upon the common Level with all others; that is, it is made a great Cry of by those who are under the Pressure of the Government; but allow'd *Universally* by no *Church* in the World, when they have the Power. Thus the *Presbyterians*, who cry'd out for *Liberty of Conscience* in *England*, and complain'd of *Fines*, or *Imprisonments*, here, when they got into *New-England*, **Hang'd up** the poor *Quakers*, who *Dissented* from them there. And the *Quakers*, when they had tasted a little of the sweet of *Government* in *Pensilvania*, Prosecuted *G. Keith*, and other *Dissenters* there, and took up the old Pretence, that it was not

for

for his *Doctrine*, but as it was a Disturbance to the *Government*. No *Church*, not that all *Rome*, Pretends to any Power farther than to *Excommunicate*. And the *Quakers* pretend to the same, and Exercise it. And all who can get the Assistance of the *Civil Government* do take it. And all *Corporal* Punishments are only from the *Civil Government*, even in the *Popish* Countries. And the same Distinction serves at *Rome*, and in *Pensilvania*. For *Samuel Jennings* Esq; *Justice of Peace*, gave out his *Warrants* against *George Keith* and his Accomplices, as *Subverters of the Government*. But plain *Samuel Jennings*, the *Bothcer*, *Butcher*, and *Preacher*, pretends to no *Superiority* over *G. Keith* his Fellow-*Minister* in the *Church*! Or that their *Church* (*Quatenus Church*) pretends to any *outward Coertion*, or *Corporal Punishments*.

So that they have said nothing *New* upon this Head. Only Mr. *Penn*'s Expression is Remarkable (*ibid. p.* 26.) where he speaks against *A Coercive Power to whip People into the Temple*, which he calls *Persecution*. He wou'd seem, by this, to lead us to the Precedent of our **Saviour**'s *Scourging the Buyers and Sellers out of the Temple*. And is it greater *Persecution to whip People into the Temple*, than to *whip* them *out of the Temple*?

But I wou'd desire Mr. *Penn*, and the other *Quakers*, to Reflect, that the greatest *Zeal* which *Christ* ever shew'd, was to Preserve the *Honour* and *Reverence* due to **Outward** *Institutions* of *Religion*; even to the *Material Temple* of *Stones* and *Lime*; through which he wou'd not suffer so much as any *Vessel* to be carry'd

(*Mark* xi. 16.) and his Disciples apply'd to this, that of *Psal.* lxix. 9. *The Zeal of thine House hath eaten me up*, (John is. 17.) And if he thus Reprov'd the *Jews Prophanation* of their *Outward Temple*, tho they pretended, and in many things, did expres great Veneration towards it; How would he have *Scourg'd* those who durst *Despise* and *Contemn* it, at the vile *Quaker* rate, and *Ridicule* it by the Name of a *Steeple-House*, as *Fox* through all his *Journal?* And some, yet more *Prophanely*, have call'd the Church a *Bawdy-House*, a *Whore-House*, &c. which I have from those that have heard them. And they value themselves as *Spiritual* and *Enlightned*, from this Contempt of God's House, and of all *Outward Things* Dedicated to his Service: Upon pretence (forsooth) of reducing all to the *Inward*; as if they were more *Spiritual* than *Christ*, or wiser than He, to think that **Outward** *Institutions* were not *Necessary*, to *Guard*, to *Preserve*, and to *Improve* the **Inward** and **Spiritual** Part of *Religion:* To think that there is no *Sacriledge*, no Robbing of God, in this *Gospel-Day*, tho we seize upon his *Tythe* and *Tribute* due to Him; as if we Depended less upon Him, or ow'd Him less *Acknowledgement* than formerly, and that we had now the Priviledge to appear Empty before the *Lord*, and to Sacrifice to Him only out of that which *Cost us nothing*, neither the *Sweat* of our *Brows*, nor hardly the *Expence* of a *Thought*; a few undigested *Extempore* Prayers, the *Calves* of our *Lips*; but to barr His *Title* to any Part of

our

ur *Estate*, so much as to the *Lame* or *Blind* of ur *Flock*, or to a Penny of our Money, as a ue or Just Debt to Him: But if we give Bit or a Scrap to the *Levite*, or to the *Poor*, at it should be accepted as a *Free-Will Offering*, wherein we must be our own *Carvers*, but have nothing Imposed upon us: No, not so much s a Tenth Part, tho we acknowledge that to have been God's **Tribute**, universally Paid to Him both before the Law, and under the Law, and we can produce no *Discharge* from it under the Gospel. But we suppose our selves *Free*, and have *cast away his Cords from us*. And having Allegoriz'd away the *Letter of the Scripture* in other Matters, it would be a shame to leave *Literal* **Tythe** to be Paid. The *Quakers* will thank Him for His Love, but desire to be Excused as to Money Matters. They know God has no need of Money; therefore they will use it for Him, and Pay Him in *Spiritual Coin*.

But tho they dare thus mock *God* to *His Face*, yet they are afraid of the Face of *Man*. Tho they make no Scruple of with-holding God's Tythe, and pretend *Conscience* for it, yet they would smooth it to the *Government*, as being against their Laws, and make *Jesuitical* Subterfuges to avoid their Displeasure: As in this *Quaker-Answer* to *Bugg*, which I have spoke of before, and will Prosecute a little further, to Detect their *Deceit* and *Hypocrisie*.

As it was said of *Hannibal*, that He never Fought without an *Ambush*, so the *Quakers* never Write without a *Reserve*, a *Double Meaning*,

to secure their *Retreat*, when Pinched from another *Quarter*, as is most apparent in this their Apology against **Francis Bugg**'s *Impeachment*, as to the matter of *Tythes*. I will conceal none of their Strength. I see the Starting-hole that they have left, (as in all their Writings) whereby to escape from what I have before Quoted, *viz. That their Testimony against Tythes does* Rather *affect a Popish Clergy, than a Protestant Civil Government.* The Charm lies in the Word *Rather*; and if they are press'd *Hereafter* with this *Testimony* of theirs, as Favouring of *Tythes*: No they will say, We did not, by that, at all Allow of *Tythes*; but only, by way of Comparison, we wou'd *Rather* grant it to a *Protestant Civil Government*, than to a *Popish Clergy*: Not that we think it lawful to pay them to *Either*. And this is their True and Genuine meaning by this *Testimony*; which I will shew yet more fully from the Proofs they bring for it. They bring Precedents, as Vouchers for them, out of *Fox*'s *Book of Martyrs*, of some who refus'd *Tythes* to the then *Popish Clergy*; and thence would insinuate as if their Case were the same. Therefore they grievously accuse *Francis Bugg*, in that *he most shamefully Quarrels with the* Quakers, p. 3. *for renewing and asserting his* (Wickliff's) *and other Famous Protestants and Martyrs Testimonies against the Corruption of Priests, and* **Popish** *Imposition and Oppression of Tythes.* And they instance another, one *William Thorp*, in the Reign of *Henry* IV.

But

But, to secure their Double Meaning, the Arguments which they quote of these Men, are not against Paying of *Tythes* to the then *Priests*, because they were *Popish*, but as making *Tythes* not proper under the *Gospel*; which reaches to all *Priests*, whether *Popish* or *others*. But will the *Quakers* be ty'd to the Opinion of these Men, in other things? No, surely. They will not so much as pretend to that. Why then shou'd they think to tie us to their Opinion as to *Tythes*?

They lay particular stress upon the *Ample Testimony* (as they call it) *given by* William Thorp, *as to their present Purpose*. And they set it down at large. It militates against *Tythes* being Paid at all under the *New Law*, that is, to any sort of Priests. And how does this serve to the *Present Purpose* of these *Quakers*, who wou'd put upon us, that they are only against *Tythes* being Paid to *Popish* Priests: For otherwise they do, in no sort, clear themselves from *Francis Bugg*'s Impeachment; which is, their opposing the *Laws* of the *Land*, and Preaching them down as *Anti-Christian*, and not to be obey'd.

But as to *Thorp*'s Argument, wherein they so much Glory; it shews what a *Doughty Clerk* he was. *Our Priests* (says he) *came not of the Lineage of* Levi *but of the Lineage of* Judah, *to which* Judah *no* Tythes *were Promised to be given*. Thus he, as these *Quakers* have Quoted him, But now, who told *Thorp*, or the *Quakers*, that our Priests came of the Lineage of *Judah*? Are they *Jews*? What fulsom Stuff is this

this! But our Saviour was of *Judah*. What then! He was not a *Prieſt*, after the Order of *Judah*, of *which Tribe* Moſes *ſpake nothing concerning Prieſthood*, Heb. vii. 14. But he was a Prieſt *after the Order of* Melchiſedec, Heb. v. 6. And Tythes were Paid to *Melchiſedec*, long before *Levi*, who Paid Tythes to *Melchiſedec*, *being yet in the Loyns of his Father* Abraham, *Heb.* vii. 10.

Now the *Evangelical Prieſthood* is after the Order of *Melchiſedec*: And therefore they Claim Tythes, as being due to *that Order of Prieſthood*: So that all their Arguments as to the *Law*, and *Levitical Prieſthood* being ſuperſeded, operate nothing againſt *Prieſts* of a Superiour and more *Excellent Prieſthood*.

And there being as Antient mention of Tythes as there is of Prieſthood in the World, I have no manner of Doubt but they are as Antient as Prieſthood it ſelf, that is, as *Adam*: From whom Deſcended the Knowledge of Tythes, as of *Sacrifices*, and *Prieſthood*; which are all *Relatives*, the one being the *Maintenance*, the other the *Office of the Prieſthood*; and therefore the one muſt be as Antient as the other: And they were all alike Receiv'd by the *Heathen World*, by an *Immemorial Tradition* from the Beginning, without knowing of their Beginning, as they know not their own *Origination*, nor of the *World*, of *Marriage*, and other *Poſitive Inſtitutions*, which, by an Univerſal Tradition, had been convey'd down to them.

God

God reserv'd the *Tenth Part* of our *Substance*, the *Seventh* of our *Time*, to be Paid as a *Tri-* and *Acknowledgment* to Him, from whom Receive *All*: And therefore the Payment *Tythes* is a part of *God's Worship*. The *Priests* ng made the *Receivers* (because we cannot them to God immediately) is but a *Secon-* Consideration. They were part of the *Of-* *ngs* to God, under the *Law*, *Numb.* xviii. 24. ey are call'd *His Inheritance*, *Deut.* xviii. 1. as then Instituted, but then given to the *vites*. Nor is *Melchisedec's* Tything of *Abra-* *n* mention'd as the Beginning or first Rise *Tythes*; but it is told only occasionally, and a Thing well known and Receiv'd, even in ose Early Ages.

And being part of the Worship of God, *ly unto the Lord*, Lev. xxvii. 32, 33. they re not *Alienable*, or to be *Chang'd* with any ng else. The *Priests* could no more Excuse en from the Payment of their *Tythes* (for y were paid to God) than they cou'd *Com-* *ne* any of the other *Offerings* or *Sacrifices*, up- the pretence that they were given to the *ests* for their Maintenance. No Man says that People did offer *Sacrifices* to the *Priests*, tho *Priests* did live of their *Sacrifices*; neither *Tythes* offer'd to the *Priests*, but to *God*, tho y are Paid to the *Priests*, and Receiv'd by the *ests* from the Hands of the People, as other *erings* to the Lord were.

Therefore the Substraction of the *Tythes*, as other *Offerings*, is call'd a *Robbing*, not of *Priests*, but of *God*, *Mal.* iii. 8. It is invading

ding what God has Reserv'd *Peculiar* to Himsel
that we may not Touch it; of all the othe
Trees of the Garden we may freely eat. An
this is the same *Sacrilege* as to taste of the *Fo*
bidden Fruit. That was the *First Sin*. It wa
Sacrilege. And I am not afraid to say, that a
are guilty of it, who have seiz'd upon th
Tythes of *God*, and Pay them not to his *Priests*
And that this *Sin* will not be forgiven, with
out a severe *Repentance*, and *Restitution*.

How far extream *Ignorance*, occasion'd by th
Torrent of the Times, will Excuse, I will no
now Dispute: But I am sure *Wilful* or *Affect*
Ignorance, occasion'd by *Negligence*, or *Covetou*
ness, will not.

And let this be added to all that I have said
That several *Kings* of *England*, who had the
the sole *Right* and *Property* in all the *Lands* o
England, have anew *Dedicated*, by Particula
Vows, as *Jacob* (*Gen.* xxviii. 22.) all the who
Tythes of the Lands of *England* to God; an
Sign'd *Charters* and *Grants* of the same, and ten
der'd them upon their *Knees*, at the *Altar* o
God, in Presence, and with the Approbatio
of the *Lords*, and *Estates* of the Land, wit
Heavy *Curses* and *Imprecations* upon themselve
or any of their *Successors*, who shou'd Recal th
same, or Incroach, in any part upon the sai
Tythe of *God*; and upon all who shou'd Receiv
such Grants from them, or assist them in suc
Sacrilege. And the same has been confirm'
by several *Acts of Parliament*.

Now

Now if a Man cannot violate **his own** *Vow*, ow can he Annul that of **another**? Especially here his *Vow* was only for the Payment of hat God had before Reserv'd to Himself.

But I will not launch out here upon this bject; only tell these *Quakers*, That it was he *Friars* and *School-Men* who first set up the otion of *Tythes* being *Eleemosynary*, against eir own *Canonists*, on purpose to leave the eople at Liberty to bestow their *Tythes* upon he *Regulars*, and to maintain the *Sacrilegious Impropriations* which the *Pope* had made of the *Tythes* of the *Secular Clergy*, to endow their *Monasteries*: which *Henry* VIII. instead of *Restoring*, id yet more **Sacrilegiously** *Impropriate* to the *Laity*.

And here let the *Quakers* take a view of the Original of their Arguments against *Tythes*: They have only lick'd up the Spittle of the most *Corrupt Part* of the *Church* of *Rome*; and gone in to the *Scandal* of our *Reformation*, which is most justifiable in our *Doctrine* and *Worship*; but the **High Places** *were not taken away*, Our **Jehu**-*Reformer* destroy'd indeed *Baal* out of the Land, (2 *Kings* x. 28, 29.) but he departed not from the Sin of the *Golden Calves*. *O thou that abhorrest Idols, dost thou commit Sacrilege!* Rom. ii. 32.

But our *Quakers* exceed all Corruption even in this. They not only refuse to Pay their *Tythes* to *God*; But they are tempted by the *Seducer*, to Rail against them as utterly *Unlawful* and *Anti-Christian*. And, to add even to this, they wou'd *now* Hypocritically excuse them-

themſelves to the Hands of the Government; and dare not bear their Teſtimony openly and above-board.

They ſimper with half a Mouth, and ſay, they mean it not againſt a *Proteſtant Civil Government*; when, no longer ſince than in their *Yearly Epiſtle* for the Year 1693. directed from the *Yearly Meeting* at *London*, to the *Monthly* and *Quarterly Meetings* in *England*, *Wales*, and *Elſewhere*, it is poſitively Enjoin'd, *That none ſhould pay* Tythes, *but refuſe the Payment thereof as an* Anti-Chriſtian *Yoke of Bondage*.

And in a Book deliver'd by them to the *Houſe of Commons*, 1694. Entituled, *The Counterfeit Convert*, &c. which was wrote by *G. Whitehead*; and wherein they pretend to vindicate themſelves from Calumnies caſt upon them; and to ſet forth their true Doctrine, which they will ſtand by, and own as ſuch, before the *Parliament*. There, p. 73. they openly Declare, That their *Teſtimony* againſt *Tythes* was not a *Law of their making*, but of *Chriſt*'s. This is high indeed! For then it muſt ſuperſede all our *Laws*, and render them *Anti-Chriſtian*. This is a full Confeſſion of *Francis Bugg*'s *Impeachment*: But I meddle not *now* with that, only as to the *Conſcience* of the thing. Where do they find any Law of *Chriſt* againſt *Tythes*? No, they are not able to produce one Word, or any thing like it. But on the contrary, there are plain Intimations in the *Goſpel* of their Continuance, particularly 1 *Cor.* ix. 13, 14.

But

But we need no *new* Command for them in the *Gospel*. If they are not *Forbidden*, and *Abrogated* by *Christ*, they are still of force. They are no part of the *Typical* or *Ceremonial* Law: And nothing else of the *Law* was *Abrogated* by *Christ*. They were before the Law; and the Reason of them is *Eternal*. That is, *Honouring the Lord with our Substance* (Prov. iii. 9.) as with our *Time*: And that Proportion of either which *He*, at first, Reserv'd to *Himself*, must so Remain.

But there is another *Jesuitical* Excuse in p. 2. of these *Quakers* Answer to *Bugg*, viz. That these their *Orders* are not *Constitutions* or *Canons*, but *Epistles*, *wherein several Matters of Christian* Advice are **Recommended**, *and not* **Imposed**: This wou'd seem as if these *Quakers* were left to their *Liberty* whether they wou'd pay *Tythes* or not. But the contrary is made fully appear, in the Instances of *Crisp*, *Story*, *Rogers*, &c. as before.

And as to the *Stile* of their *Orders* being call'd *Epistles*, I suppose they have heard of the Pope's *Decretal Epistles*. And he Commands most absolutely, when he writes himself, *Servant of the Servants of God*. Soft *Words*, and Hard *Meaning*! That *Severe* and *Terrible* **Excommunication** against *John Story*, &c. above-told, was by way of *Epistle*, which is taken notice of in the above-quoted *Replication*, in the very Title of it, *viz.* *A Testimony against the 66 Judges called* Quakers, *who writ an* Epistle (as they call it) *against* John Story, John Wilkinson, *and those joyn'd with them*, &c. I have

shewn

shewn before, that not only their *Writings*, when they are call'd *Epistles*, but all, even the very *Queries* of *Theirs* are to be esteem'd *Equal* to the *Scriptures*; so that (as they say) *You might as well condemn the* Scriptures *to the Fire as their* Queries. That *Their Writings* are not to be look'd upon as the *Edicts* of Men, but of *God Himself*, &c.

But when they are Pinch'd, than they are only *Recommendations*, and *Advices*-----. But such as *must* be *Obey'd* under the Pain of being *Rebels* to *God*, and *Disown'd* by them, Which, to much the greatest number of them, considering their Dependance upon one another in Trade, is their utter undoing.

Now such *Advices* look very like *Commands*. And this last Excuse of the *Quakers* is no better than the former.

But in all this Answer to *Bugg*, they have quite forgot the most material Objection against them, which is some Quotations of theirs as to *Tythes*, which are cited by *Bugg*, particularly that mention'd *p.* 3. of *Edw. Burroughs*, in the 780 page of his Works. *Tythes* (says he) *as received and paid in these Days*----- *are of Anti-Christ*. That totally overthrows the *Quakers* Excuse in their Answer to *Bugg*, *viz.* That they only spoke against *Tythes* being paid to *Popish* Priests, and by *Popish* Laws: For here *Edw. Burroughs* condemn those *Tythes* as *Anti-Christian* which are *Receiv'd* and *Paid*, in these Days; which are to Protestant Priests and by Protestant *Laws*. And to this the *Quakers Answer* has not return'd one Word, or

taken

taken the leaſt notice of it. No, nor to that other Quotation out of the *Ancient Teſtimony*, &c. p. 2. *So it is no new thing that the People of the Lord call'd* Quakers, *have ſuffered ſo deeply for, but the Ancient Teſtimony to the Coming, Death, and Reſurrection of* Chriſt, *which they that Plead for* Tythes, *in this Goſpel-Day, do, in effect, Deny*, &c.

Nor to that Quoted out of *Thomas Ellwood's* Antidote, &c. which I have mention'd before, but *Bugg* here more at large. Thus, *p.* 78. of the Antidote; *Truth allows no Payment of* Tythes *at all under the New Covenant, but Condemns it— They who Pay* Tythes *do therein uphold a Legal Ceremony, Abrogated by Chriſt; and thereby deny Chriſt to be come in the Fleſh, which is a Mark of Anti-Chriſt*, &c.

To the Argument it is Anſwer'd before, That *Tythes* are no *Legal Ceremony*; nor any *Ceremony* at all. They are a *juſt Tribute*, and *Acknowledgment* to God out of that *Encreaſe*, with which he has bleſs'd our Labours. This is far above a *Ceremony*, which, in its own Nature, is a thing *Indifferent*, neither *Good*, nor *Bad*; which the Duty of *Honouring the Lord with our Subſtance* is not, but a *Neceſſary*, and even a *Natural* Duty: And as to the particular *Quantum* of a *Tenth* Part of our *Subſtance*, that was determin'd long before the *Law*; and was the univerſally-receiv'd Notion of the *World*, in all *Ages*; and therefore, of *Divine Inſtitution*; and ſo, far from a *Legal Ceremony*.

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And as they were no *Ceremony*, so neither were they any *Type* of *Christ*, and to cease at His Coming, like *Sacrifices*, whose first Institution was to Prefigure the *Death* of *Christ*, and the shedding of His *Blood*. And therefore *Christ* is call'd by the Name of His *Types*; *Christ our Passover is Sacrificed for us*, 1 Cor. v. 7. He is call'd our *Passover*, and *Sacrifice*; but he is never call'd our *Tythe*. For that has no Relation to any Typical Representation of *Christ*, they Prefigure not his *Passion*, or *Death*: They are totally of another Nature, a *Tribute* due from us to our *Creator* and *Preserver*. And therefore never to cease They are never *Fulfill'd*, but in being daily *Paid*. *Sacrifices*, and all other *Types* of *Christ* are *Fulfill'd*: For HE only is *now* our *Sacrifice*: But He is not our *Tythe*. The Nonsense of such a Pretence appears from the very proposing of it.

But in the next place, as *Tythes* are no *Legal Ceremony*, nor *Type*, so neither are they *Abrogated* by *Christ*, as *T. Ellwood* affirms, but cannot Prove. We desire any one *Text* to shew it. He quotes 1 *John* iv. 3. which has no more Relation to it, than *Neh.* x. to the 28th Verse. And is a plain Demonstration that they have no such Proof; else they wou'd have brought it.

And it is as plain, that they have no Answer to give to those Quotations which *Francis Bugg* produces out of their Books, otherwise it is impossible but they must have said something to them; they being so exceedingly

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Scandalous and *Provoking* to our *Government*, both in *Church* and *State*; as their making our *Magistrates* to be *Pharaohs*, *Nebuchadnezzars*, &c. and the *Clergy*, very *Conjurers*, *Thieves*, *Anti-Christs*, *Witches*, *Devils*, *Baal's Priests*, *Hell-Hounds*, &c. and *crying Woe and Misery to the Upholders (whether Kings or Parliaments) of that Treacherous Crew and Deceitful Generation. But* William Penn (continues *Bugg* in his *Impeachment*, p. 1.) *in his late Book Stil'd*, The Guide Mistaken, &c. Printed 1668. *p.* 18. *goes a little farther*, viz. **Whilst the Idle Gormondizing Priests of** England, **run away with above** 150000 *l.* **a Year, under pretence of God's Ministers— And that no sort of People have been so Universally through Ages, the very Bane of Soul and Body of the Universe, as that abominable Tribe, for whom the Theatre of God's most Dreadful Vengeance is reserv'd, to Act their Eternal Tragedy upon,** &c.

This was for the *Church* of *England*. And as for the *Dissenters* (for he deals his Blows round) he says, in his *Quakerism*, *a New Nick Name*, &c. p. 165. That they are, *An Ill-bred, Pedantick Crew, the Bane of Religion, and Pest of the World the old Incendiaries to Mischief, and the best to be spar'd of Mankind, against whom the boiling Vengeance of an Irritated God is ready to be poured out.* And in his *Serious Apology*, p. 156. Answering the Objection of the *Quakers* Blaspheming the *Ministry*, he says, that if the *Quakers* Expressions *had been Ten thousand times more significant, earnest, and sharp against that cursed bitter* Stock *of Hire-*

lings, they had been but enough; and I wou'd then say not enough; but that the Reverence I bear to the Holy Spirit, wou'd oblige me to acquiesce in whatever He shou'd utter through any Prophet or Servant of the Lord. [By these he means the *Quaker-Prophets*, who Pronounced these *Curses* against the *Clergy*: But he goes on] *And we have nothing for them* (the Clergy) *but Woes and Plagues, who have made Drunk the Nations, and laid them to sleep on Downy Beds of soft Sin-pleasing Principles, whilst they have Cut their Purses, and Pick'd their Pockets; Tophet's prepar'd for them to Act their Eternal Tragedy upon, whose Scenes will be Renewed, Direful Anguishing Woes of an Eternal Irreconcilable Justice.*

What Flaming Ovens are the Hearts of these Men! Belching forth nothing but *Hell* and *Damnation*!

Bugg tells us, in the same place, how Industriously these Books are spread amongst the *Quakers*; insomuch that a poor *Widow Quaker*, to whom he *Administred*, whose Substance did not amount to *Ten Pounds*, yet she was so well stor'd with these *Quaker* Printed Books and Pamphlets, that she had more than *Two Hundred* of them. *Enough* (says he) *to Infect a Nation, their chief Tendency being against* Magistracy *and* Ministry, *and all* Instituted Religion.

And to all this heavy *Impeachment*, there is not one Word of Answer, in that which is call'd, The Quakers *Answer* to *Bugg*.

Nihil

Nihil Dicit, is *Confessing* of *Judgment*: And by this, we must believe all these *Impeachments* of *Bugg*'s to be *True*. And that there is nothing to be said in Defence of them: But that the *Quakers* own them still, and are just such Men as he has Represented them.

But to conclude, If they thought that they cou'd prove *Tythes* to be *Abrogated by Christ*; their being against the Law of the Land, ought to be no Objection: But their poor *Trimming* and seeking *Excuses*, shews either that they dare not stand to the *Truth*, or that they think not their own *Pretences* to be *Truth*, tho they wou'd pass them, as such, upon others.

If they cou'd prove *Tythes* to be Abrogated by *Christ*, then indeed *Bugg*'s *Impeachment* wou'd appear to be Malicious, only to stir up *Persecution* against the *Truth* of *Christ*, because it was not own'd by the *Law* of the *Land*. But if it cannot be made appear, that *Tythes* are contrary to the *Law* of *Christ*; then they are justly *Impeachable*, who shall oppose the *Laws* of the *Land* in that particular. And this shews how dangerous a thing it is to admit *Enthusiasm* in any Government, when their *Imaginations* and *Crotchets* shall be thought Equal to the *Scripture*, and to have Force to dissolve the Laws of the Land. It is no Objection against *Quakerism*, that it has not been *Voted* in St. *Stephen*'s *Chapel* (as bad things have) and I shou'd like it not the *better*, but the *worse*, if it were made the *Parlimentary* Religion of the Nation: which it may come to in its turn.

All *Perſecution* for the *Faith*, is ſuffering in oppoſition to *Laws*. And the *Pſalmiſt* tells of thoſe who eſtabliſh *Wickedneſs* by a *Law*. Therefore this was the eaſieſt Objection in the World to get over.

But now, for the *Quakers* (to curry a little favour) to *Sham* and *Trim*, as in this their Anſwer to *Bugg*, and that in a matter of *Conſcience*, gives us an *Idea* of theſe Men, far ſhort of *Infallibility*; even as the pooreſt *Time-ſervers*, and in their unmannerly way, of *Flatterers* and *Sycophants*.

And I have ſhewn, that they were always ſo, Courting all the *Proſperous Rebellions* from 1650, to 1660.

And that their *Enthuſiaſtical Madneſs*, and high *Blaſphemous* Pretences, even to the *Spirit* of *Propheſie*, does ſtill continue among them, I come next to ſhew.

SECT.

SECT. XX.

The Pretenſions of the Preſent Quakers *to the* Spirit *of* Propheſie, Infallibility, *&c. wherein it is Prov'd, by* George Fox's *Words, That they are* Conjurers.

IF what I ſhave ſhewn of the *Quakers* were only the *Deluſions* of thoſe of them long ago, when they firſt ſet up; and that the *Preſent Quakers*, though they cou'd not be brought to *Diſown* them, or *Condemn* their *Wicked* and *Blaſphemous* Pretences to *Infallibility*, the Spirit of *Diſcerning*, *Propheſie*, &c. yet were privately convinc'd of them, and wou'd not themſelves Plead for, or Practice any more the like, we might the better bear with them; as hoping that, in time, theſe *Deſtructive Errours* might wear out from among them; and, in the mean while, ceaſe to Infect others: But if they ſtill perſiſt not only to *Juſtifie*, but *Practiſe* thoſe ſame *Blaſphemies* which were with them from their Beginning, we are oblig'd to look more narrowly after them, and purſue them, for their own Good, till we, by the Help of God, ſhall *Reclaim* them, or, at leaſt, ſo *Detect* them, as to prevent others from falling into their *Snares*.

Now I did really think, that the *Present Quakers* were asham'd of these *Gross Delusions*, so palpably Detected, past all Contraction: Tho' they would not own it, nor *Publickly* Censure these *False Prophets* of theirs, because of overthrowing their *Foundation*, the pretended *Sanctity* of these their *Leaders*. And this was the reason that I thought it highly useful to lay open their *Horrid Deceit*, for this purpose chiefly, That I might, by this, bring our *Present Quakers* under that *Happy Necessity*, as I thought, of Disowning the *Mad Enthusiasm* of these their Adored *Guides*; and thereby persuade them to return to the *Sobriety* of *Religion*; in *Odium* to which, as a *Carnal* and *Spiritless* Dispensation, they had been betray'd by these *Pharisaical Pretenders*, to quit the Communion of a *Regularly Constituted* and *Apostolical* Church. But (*Alas!*) the Issue has quite deceived my Expectations; for our *Present* **Obstinate** *Quakers* not only refuse to be brought to disown their own *False Prophets* (though they cannot deny the Instances wherein they are prov'd to be such) but do still *Fearlessly* go on, and pretend themselves to the same **Extraordinary** Commission, of *Immediate Divine Revelation*; and thereby a Right to affix *God*'s *Seal*, **Thus saith the Lord**, to whatever their *Rage*, their *Malice*, or their *Folly* shall suggest.

If they think these too hard Words, they shall have harder yet: For this Matter cannot be compounded. No! This is nothing short of *Blasphemy*; **Rank, wild** *Blasphemy*! And

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the Honour of *God* must take place of any Respect to Men (and I have a great deal for some, who are too much herein concern'd) therefore I must, I cannot help it, yea, *Wo to me, if I do it not*, I must freely and openly Rebuke this *Proud* **Blasphemous** *Spirit*, which *Seduces* the *Servants* of *God*, and speaks to them *in the Name of the Lord*, whereby they are brought to Worship **It** — What is **That**? What is **It**, which pretends to be God, and is not? Even **That** which Inspires Men to think what **It** Dictates, to be the **Immediate Revelation** of **God Himself**; and Emboldens them to affix to it, **Thus saith the Lord**. This is the *Prince* of the *Spirits* of *Delusion*; and this *Prince* they Worship (though Ignorantly) for *God*, who mistake his *Inspirations* for *God*'s.

Now, I am to tell the Reader, That the same Day-Month after *George Keith* was Excommunicated, as before-told, *George Whitehead* one of the *Quaker* **Metropolitans**) thought not Condemnation sufficient; but pursu'd him with his *Prophetical Verse*, in the following words.

Thus saith the Lord:

" *Because thou hast poured out great Contempt*
" *and Reproach upon* **My** *Servants and People,*
" *I will assuredly pour out and bring great Con-*
" *tempt and* **Confusion** *upon Thee.*

This

This is Signed, *George Whitehead*, and Dated the 17th of the 4th Month (that is, *June*) 1695. and was sent to *G. Keith*. But Copies of it were likewise given out amongst the *Friends*, that they might admire these *Prophetical Gifts*; and if any thing unfortunate should, in all *G. Keith*'s Life-time, befall him, that it might certainly be esteem'd as the Consequence of this *Curse*; and *G. Whitehead* be thought as much a *Prophet*, and to have spoken *from the Mouth of the Lord*, as certainly as ever *Jeremiah* foretold the Destruction of *Jerusalem*, and the Seventy Years Captivity.

But I proceed to a Man of much greater Consideration.

It is told before, *p* 68. how Mr. *Penn* pronounced a Sentence of *Apostacy* against *Keith*, **In the Name of the Lord**. It is true, this was not taking upon him the Gift of *Prophesie*, like *G. Whitehead*; but it was as high a Pretence to the *Infallibility* of *Discerning*, by delivering his own Judgment as the *Positive* and *Infallible* **Oracles** of *God* And if *G. Keith* does tell us truth (if not, he is in a Man's hands that wou'd have surely corrected him) in the Second of his Books above-mention'd, *The True Copy*, &c. p. 14. Mr. *Penn* did own before the **Yearly Meeting**, That *the Glorious Power of God, which he felt, did so Transport him, that he was carry'd beyond himself, and knew not whether he was sitting, standing, or kneeling*, when he Pronounc'd that Sentence. This was like St. **Paul**'s *Whether in the Body, or out of the Body, he cou'd not tell*—

Good

Good God ! How Great is the force of this Mad Spirit of *Enthusiasm* ! That a Man of Mr. *Penn*'s Known Sense and Abilities shou'd not be able to distinguish betwixt the violent *Transports* of *Passion*, and the *Immediate Inspiration* of the *Holy Ghost* ! O that our *Religion*, and the whole *Scriptures* shou'd be thus expos'd to *loose* and *Atheistical Wits*, when they shall compare the *Inspirations* of the *Holy Prophets* and *Apostles* with these of *W. Penn*, G. *Whitehead*, &c. and turn both alike into Ridicule !

O that the time were come, when these *Quakers* shou'd at last bethink themselves of this horrid *Scandal* they have given to *Christianity* ! at least, that Mr. *Penn*, who has a stock of Breeding, and Excellent Natural Parts (too good to be thus Employ'd) may Rescue himself from that Herd of *Zealots*, sottishly possess'd even to *Blasphemy* !

And he is thus far towards it (which, to a Man of his Reason, I reckon a great way) that he must either make out his own *Inspirations* to be from *God*, in as *High* a *Decree* as those which were given to the *Prophets* and *Apostles*, or otherwise that he has no Authority to Inscribe the *Name* of *God* upon them, as *They* did.

Nay, he must not only Defend his own Works, but he must likewise Justifie all the *False Lying* **Prophesies** before told ; or otherwise he must *Unherd*, and be no longer of *Them*, who dare Father the *Lyes* and *Deliri-*

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riums of their own *Brain* upon the *Holy Spirit of God.*

He must Answer one once of their own Party, *John Penniman*, who has Printed the Paper he gave in to their lately *Yearly Meeting*, Entituled, *A few Words of Moment to be Imparted to this Yearly Meeting (at* London, 1695.) *of the People call'd* Quakers. And indeed they are *Words of Moment*, and to be duly consider'd by the *Quakers*. They are grounded upon two Quotations out of *George Fox*, as follows:

All you that speak, and not from the Mouth *of the* Lord, *are* False Prophets. G. Fox's *Answer to the* Westmorland Pet. *P.* 5. 1653.

They are Conjurers *and* Diviners, *and their Preaching is from* Conjuration *that is not spoken from the* Mouth *of the* Lord, G. Fox's *Saul's Errand*, &c. p. 7. 1654.

Now, the Advantage which these Quotations do afford, is, to shew from the Words of this *Great Prophet*, that unless all that he has said of *his own*, and all the *Quakers* Infallibility; of their *Sinless Perfection*, Equal with *God*, not only in *Quality*, but in *Equality*; of their *Immediate Revelation* in the same Decree as the *Prophets* and *Apostles*; of their *Souls* being of one *Substance* and *Person* with *God*; if all this, and a great deal more, which is shewn in the foregoing *Sections*, be not *from the Mouth of the Lord*, then, by *G. Fox*'s own Confession, he was a *False Prophet*, and a *Diviner*. But all that knew him, or have taken

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he pains but to read three Lines of his Works will free him from being a *Conjurer*.

If all the *Black-Mouth'd* and **Hellish** *Venom*, and the *Beastly Nastiness* before-mentioned was not spoken *from the Mouth of the Lord*, then were all these *Quakers* **Conjurers** by *G. Fox*'s Rule.

If all the *Lying Prophecies* mention'd *Sect* VI. of *Solomon Eccles*, the *Glover's Prophets*, &c. were not *from the Mouth of the Lord*, then were these *Conjurers* instead of *Prophets*.

If all the *False* and *Foolish* **Miracles** which *G. Fox* tells of himself, in his *Journal*, Printed 1694. which exceed the Foppery of a *Popish Legend*, if all these were not *from God*, then was he, and those who recommended that *Journal*, all **Conjurers**.

If *G. Whitehead* cannot, by some better *Miracles* than these, vouch that the *Curse* and *Prophecy* abovetold, which he sent to *G. Keith*, came *from the Mouth of the Lord*, then is *G. Whitehead* to be esteem'd no better than a **Conjurer**. *Et sic de Cæteris* ——

In short, if the *Quakers* cannot prove all their *Books* and *Preachings* (many of which, none of Sense, among themselves can deny to be thick larded with gross *Ignorance*, and much *Nonsense*) if all and every *scrap* and *title* of these be not *from the Mouth of the Lord*, then, by Sentence of *G. Fox* himself, *all* is **Conjuration**.

SECT.

SECT. XXI.

Of the Visible Possessions *of many* Quakers *by the* Devil.

HAving prov'd *Quakerism* to be *Conjuration*, or *G. Fox* to be a *Lyar* (let them take their choice) I now proceed to a better Proof than from *Fox*, to shew, That *many* of them were, especially at their beginning, in an high measure *Possess'd* by the *Devil*, that we might know from whence they had their *Inspirations*.

And a visible effect of this was that extraordinary *shaking* and *quaking*, like Fits of *Convulsion*, which these *Quakers*, at the first, either *acted*, or like the *Heathen Priests* of old, were possess'd with, whence they had their Name of *Quakers*.

George Fox, in his *Journal*, p 156, to 161. strongly vindicates this their *Quaking*, as a Mark of *Divine Inspiration*.

Which if it be not, then it can be nothing else but Witchcraft *and* Conjuration, *as* G. Fox *complains that the* Prophane *did call it*. *If you see one* (says he, *Ibid* p 158 *as* Habakkuk, *whose Lips quivered, whose Belly shook*, &c *ye say he is* **Bewitched**; and *p.* 159. *Some of them that Scoff at this* Power, *call it the* Power *of the* **Devil**.

Yes,

Yes, and not only they that *Scoff'd* at it, but those that *Ador'd* it, and were *Possess'd* by it; and some of these have given us Relations of it in Print; which are indeed wonderful, and do equal, if not exceed, all the Accounts in any Age, even of *Heathenism*, concerning the strange *Possessions* of the *Devil*; or what has, of later Years, been told of *Witches*; as their *Bodies* being seen to lie as *Dead*, while they have told of their passing through the *Air*, and acting their *Phantastical Freaks*, &c.

Which is attributed by some to the strong Impression made by the Devil upon their *Imaginations*, whereby they really thought that they did such things as were transacted only in their *Brain*, fully *possess'd* and *turn'd* with the force of an **Enthusiastick** *Madness*.

But whatever the Power of the *Devil* may be, in such cases; or the Methods by which he works upon those miserable Mortals, who are given up to his *Inspirations* (which I will not take upon me to determine) there never were more *visible* and *dreadful* Effects of it, no not in any of the *Possess'd* Men mention'd in the *Gospel*, than has been among the *Quakers*; even as declar'd and witnessed by themselves, and that not only as to the *strange* and *preternatural* **Distortions, Quaking** and **Shaking** of their *Bodies*, past the power of any to *counterfeit*, or to *act* it by their *Natural Strength*: But what is much more *horrible*, and exceeding all other *Witchcrafts* and *Possessions* of the *Devil*, that were ever heard of before; These *Possess'd Quakers* do impiously *Blaspheme*, and call themselves

ſelves *Chriſt*; and ſome of them have imitated his *Paſſion*, *Death*, and *Reſurrection* Madly in themſelves.

John Gilpin of *Kendal* in *Weſtmorland*, has given us a ſtrange and wonderful account of his own *Poſſeſſion* by the *Devil*, while he was a *Quaker*, in a Book, which he Entituled, *The Quakers ſhaken*, &c. Printed 1653. and atteſted by the then *Mayor* of *Kendal*, the *Miniſter* of *Kendal*, and ſeveral other Perſons, whoſe Names are thereunto annexed. The Story is prodigious, and ſuch aſtoniſhing *Quaking* and *Diſtortion* of his *Limbs*, as cou'd not be counterfeited; which the *Devil* told him was the effects of his *Inſpiration* by the Spirit of God. He tells that he was converted to *Quakeriſm* by the Powerful Preaching of *Chriſtopher Atkinſon*, a then renowned *Quaker-Apoſtle*, who ſtumbled upon *Tho. Symons*'s Maid in *Norwich-Goal*, as before is told, *Sect.* VI. N. 5. p. 42.

I find another Edition of *John Gilpin*'s Book, *Anno* 1655. which is mention'd by *Chriſtopher Wade*, in a Book of his call'd *Quakery ſlain*, &c. Printed 1657. where, p. 7. he Quotes out of *Gilpin*'s Book, another monſtrous *Poſſeſſion* of one *James Milner*, who ſaid that he was *Chriſt*, and that he muſt ſuffer as *Chriſt* did; and in a Jugling manner, with a Knife and a Baſon, pretended that his Blood was ſhed, and that he gave up the Ghoſt, as *Chriſt* did. He Propheſied *Twelve* ſtrange *Propheſies*, and liv'd to ſee them all prove *Falſe*.

George

George Fox answers *Gilpin*, in a pleasant *sort of manner*. He owns that *the Lord did open True Prophesies, and mighty Things to him* (James Milner.) But then as an Excuse for his *False Prophesies*, and his *Blasphemies*, in calling himself *Christ*, &c. he makes this *Comical* Apology: *In some things his Mind runned out, and that he condemns; and yet these wicked Men will go tell the Nation of it.* This was a very sad case, that he could not call himself *Christ*, and give forth *False Prophesies*, but these wicked Men must *tell the Nation of it* —— It was nothing but his Mind *Runned out* —— He only *Blasphem'd*, and sought to delude the Nation, and yet they must not be told of it! For, notwithstanding of all this, he is a good enough *Prophet* for *Fox*, *Fox* thinks that the *Lord did open true Prophesies, and mighty things to him! True* and *False* Prophet *in one!* Or else there never was one among the *Quakers*. *Great Myst.* Printed 1659. p. 293.

I will trouble the Reader but with one Instance more. *John Toldervy* has Printed a very punctual Narrative of his own Conversion to *Quakerism*; and of the most astonishing Possession of the *Devil*, in which he was held, after his said Conversion, even to the Apparitions of *evil Spirits*, *dancing* and *singing* about him, and directing him what he shou'd do, and encouraging him in the *Principles* of *Quakerism*; chiefly to adhere strongly to his own *Light within*, which he was to make a Superiour Guide to *Scripture*, as being the same

Spirit which gave forth the *Scriptures*; and consequently that he himself was as *Infallible* as any of the *Prophets* or *Apostles*, having the same *Spirit* which they had.

And thus being brought to believe every strong *Imagination* which came into his Head, to be the immediate Dictate of the *Holy Ghost*; and these *Unclean Spirits* having the Power to make Impressions upon his *Imagination*, he became entirely subject to their Will, and was carried into strange *Excesses*, even to attempt Miracles, *That as Fire proceeded from the Lord, upon the Altar, in the sight of* Moses, Aaron, *and the Children of* Israel, *so from the* LORD *in me* [says he, so he call'd his *Light within*, thinking it to be very *God* and *Christ*; the true and real *Christ*, of whom that Man *Christ Jesus* was but a *Type* or *Figure*; which is the *Quaker-Doctrine*, as before is shewn] ' *Shou'd there proceed that Vertue,* ' *which shou'd infuse a heat into these Coals and* ' *Sticks* (which he had gather'd together for that purpose) *by which a Fire shou'd be kindled*; ' *now being confident* (he goes on) *I shou'd effect* ' *the Work*; *yea, had I been Master of the whole* ' *World I shou'd have ventured all, with a Value* ' *of no worth, upon the performance of this Deed*; ' *having laid all things in their order, as directed* ' *by that Spirit which mov'd me to the work, I was* ' *moved to blow with my Mouth*, P. 31. *And blow I* ' *did* (says he) *expecting still that from my Life,* ' THE LORD, *there shou'd Heat proceed with my* ' *Breath, to the lighting of the Fire.*

See *John Tolderoy's* Book, call'd, *The Foot out of the Snare*. Printed 1656, p. 30.

But

' *But in the end, not being able to effect the thing,* ' *I was extreamly troubled, that I,* the Christ of ' God, *shou'd fail in the performance of the first* ' *Miracle, since so many Miracles were wrought by* ' *him that was a* Figure *of* me. It is dreadful to repeat such Horrid Blasphemy! After this, he was tempted to mimick over in himself our Saviour's *Agony, Crucifixion,* his *Death, Burial* and *Resurrection*, P. 37. thrusting a *Needle* through his *Thumbs*, for the piercing of *Christ's* Body; falling down, and covering himself with shavings of white Paper for a *Winding sheet*, &c. There are multitudes of prodigious Instances in the said *Narrative* of the incredible Power of *Enthusiastick* Delusion, to which I refer the Reader. He pretended to be directed by *Flies* in most of his *Extasies.* This minded me of the *Etymology* of *Beelzebub*, which signifies, *the God of Flies.*

But to go on: *James Nayler* wrote an Answer to *Toldervy*, call'd, *Foot yet in the Snare*, &c. Printed in the same Year 1656. To which *Toldervy* reply'd the same Year, and call'd his Replication, *The Snare broken*, &c. And in the same Year again, in two Sheets, call'd, *The Naked Truth*, &c. he made a sort of a half *Vindication*, and half *Recantation*, not of the *Matters of Fact* of his foresaid *Delusion*; (for these were undeniable) but to free the *Quakers* from the *Imputation* and *Scandal* of them; and to clear himself to have been, and still to continue a true *Quaker*, which makes the Cause much worse on their side.

James Naylor, in his Answer to *Toldervy*, makes him to be both a *True Prophet* and a *False* (like *Fox*'s *Apology* before-told for *Milner*) and where *Toldervy* tells of his being moved to say *Thee* and *Thou*, not to pull off his *Hat*, 'To *pull off the* 'Points at his Knees, *and his* 'Buttons that were unnecessa-'ry, *and not to direct his Mind in Drinking to* 'any, and the like Essential Points, these things *Naylor* says were dictated to *Toldervy* by the *Spirit of God*: But as to his *being led with Flies, to Crucifie himself, and to burn his Legs, and to prick Needles in his Thumbs*, and the like; these, *Naylor* says, were the *Devil*'s *Work*. And yet they were the same *Spirits* which bid *Toldervy* do both the one and the other, and so both *Good* and *Evil Spirits*, by *Naylor*'s Account.

Foot yet in the Snare, p. 16.

But after *Naylor* had thus endeavour'd to Vindicate the *Quaker-Spirit*, and to shew that *Toldervy* had it not like him (*Naylor*) in perfection, even that same Year, *viz.* 24. *October*, 1656. all the *Good* or *Evil Spirits* entred into *Naylor* himself, and he set up to be *Christ*, and was *Hosanna'd* into *Bristol*, Quakers leading his Horse, strowing *Branches*, and their *Cloaths* in the way, and singing *Hosannah* to him, and *Holy, Holy, Holy, Lord God of Israel.* These *Quakers* said, upon their *Examinations*, That he, *James Naylor*, was the *Christ*, that his Name was changed from *James* to *Jesus*; that

See *Ra. Farmer*'s Narrative of this Triumph of *J. Naylor*, Entituled, *Sathan Enthron'd*, &c. Printed 1657. *p.* 18, *&c.*

he

he was the *only Begotten Son of* God, *the only* Saviour, *and that they knew* no other Saviour but him.

And *James Naylor*, upon his Examination, wou'd not disown any thing of this: But justify'd, and own'd it, in Terms Equivalent, p. 14.

But this was Threatning to the *Great* **Fox**, who pretended to be the *Christ* himself.

Naylor was but **Fox**'s *Disciple*. And now was setting up to be above him, to be his *Lord* and *Master*. And being thrown into *Gaol* for that his Blasphemous *Cavelcade*, *G. Fox* and his *Myrmidons* watch'd their time, run down *Naylor*, who was, at last, brought upon his Knees before **G. Fox**! Confessing his Error, &c.

Thus he who, but a Day or two before, thought to justifie the *Quakers*, from the *False Spirit* of *John Toldervy*, and his *Quakers*, was Condemn'd himself for a *False Spirit* by other *Quakers*.

That nothing might be wanting for the full Conviction of that *Curs'ed Spirit* which Possess'd them both; and *G. Fox* as much as either of them, and his Followers, in their several *Measures*.

Many more Instances might be added to *Gilpin*, *Milner*, *Toldervy*, and *Naylor*, of *Quakers*, in an high Degree, *Possess'd* with the *Devil*; there have not been, among so many of all Mankind, such a number as of these *Quakers* that have run quite *Mad*; of whom *Catalogues* might be produc'd. For their *Principle*

is little short of *Madness*. Reading the Story of *Tolderoy* one night to as sober a *Quaker*, as, I believe, is of the number, he own'd, that he had many times sat alone, expecting of *Revelations*. So very susceptible do the *Quaker Principles* make Men of the wild Impressions of *Enthusiasm!* None of them have yet been able to give us any Mark whereby to distinguish betwixt their Explanation of the *Light within*, and the meer strength of *Imagination*; which, in its Excess, is *Madness*. And they having encourag'd this, beyond all other sorts of *Enthusiasts*, consequently, more of them have been carry'd to the *height* of it.

And thereby their *Reason* (the Seat of *Religion*) being thoroughly disturb'd, they have been laid *open* and *fenceless* to the down-right *Possessions* of *Satan*; not only in the Opinion of those that *Scoff at it*, as *G. Fox* says in his *Journal* above Quoted; but forc'd to be confess'd by themselves, by the best of them.

That part of Fox's *Journal* wherein he thus complains of their Monstrous *Quaking*, &c. to be construd as *Witch-craft*, and the *Power of the Devil*, is said to be wrote in the Year 1655. in the very height of their *Inspiration*, which began in the Year 1650. and went on *Trembling* and *Quaking*, in most *Prodigious* manner, till the *Restauration*, *Anno* 1660. since which time (the Nation having recover'd some sense of Sobriety) their strange and *Enthusiastick* Fits of *Quaking* have been, for the most part, left off by them; or their *Numen* which Inspir'd them, has forsaken them; and there is now seldom

any

any such thing to be seen among them. But **They too** pretend to be *Sober!* What! are they asham'd of their former *Quaking?* Or have they not *now* so great a Degree of *Inspiration* as they had before?

Patrick Levingston, one of their *Preachers*, makes a very pleasant Excuse for this, in his *Plain and Down-right Dealing with them that were with us, and are gone out from us*, P. 10. 'When 'Physick is given to the Body (says he) is it not to 'work terribly, that it may 'Purge the Body? And when 'all is Purged out, the Physick 'leaves working, and the Body 'is still. Were not all the **Breakings** and **Meltings**, and **Terrible Shakings** and **Quakings** of **Friends Bodies**, to Purge out Sin, 'and to bring to **Stillness**, **Coolness**, and **Calmness** of Mind? — Now when **Terrible Shakings breakings**, &c. were, they were 'but for a **little time**, and so were **quickly** gone 'again, and the **Voice of the Lord was not distinctly discern'd there**; but these were that 'Sin might be purged out, and then the Cause of 'Terrible Potions was taken away, and the 'Stillness being come, that's a **durable** thing, 'a **solid** Condition; and **here** the Mind is brought 'into a Capacity to discern the Voice of the Lord; 'whereas in the time of the **violent motions**, the 'Mind was so **hurry'd** and **tos'd** with the **rage** 'of the **Enemy**, so that there was not a **clear discerning** what might be done, or left undone 'in many things.

See the 3d Part of the *Quakers Quibbles*, Sect. I. p. 4. 1675.

And this he gives as an Answer to those **Modern** *Quakers*, who were offended that this *Spirit* of *Quaking* had *Ceased* among them, and objected that *because the* **mighty Motions** *of the* **Bodies** *of* **Friends** *are* **ceased**, *and* **Friends** *are* **still, cool** *and* **quiet**, *therefore that the same* **Power** *is not in* **Meetings** — *and they cry*, **Where is the Power that was at first**?

Now here is a Comparison made betwixt the State of the *Quakers*, from 1650. to 1660. and from thence to this time.

The first State, was their time of *Physick*, they were those *Ten* long Years in Purging out their *Sin*. And their *Terrible Potions* of the *Spirit* wrought *violent Convulsions* in their *Bodies*, of *Tremblings* and *Quakings*, to the Admiration of all Beholders.

But there was worse than that. For, as *Livingston* here informs us, during those *Extatick* Years, they were not in a *Solid* Condition, and "**The Voice of the Lord was not distinctly discerned among them**, the *Mind* was so "**hurry'd** *and* **Toss'd**, *so that there was not a* "Clear Discerning *what might be done, or left* "*undone in many things.* This is a very sad Reckoning! For what now will become of the **First** *Quaker-Infallibility* set up in these same *Ten* **Quaker Purging** Years, "*To Discern be-* "*tween Truth and Error, between every False and* "*Right way, and which* **Perfectly** *Discover'd to* "*them the true State of* **All things**? And that not only to *G. Fox*, or some of the *Chief* of them, but to *every one of them in Particular*, as before, p. 33.

It

It seems that these *Hurryings* and *Tossing*, for the first *Ten* Years, did not come from the *Holy Spirit* of *God*, because *Levingston* says, that they *Hindred* the *Discerning* the *Voice of the Lord*. Whereas the *Extasies* of the Holy *Prophets* did most perfectly discover to them the *Voice of the Lord*, and *what was to be done, or left undone.*

But *Levingston* says plainly, that they (the *Quakers*) were *Hurry'd* and *Toss'd* thus by the *Rage of the Enemy*: That is, of the *Devil*. And that it was this which hindred them from the *Clear Discerning of what might be done, or left undone in many things*. For surely, no *Inspiration* from *God* cou'd Hinder this. And I hope no *Quaker* NOW will say, that the *Extraordinary Commotions* of the *Holy Prophets* of Old, were caus'd by the *Rage of the Enemy*; when the *Scriptures* tell us plainly, that they were caused by the Extraordinary Impulse of the *Spirit* of *God*: Those caused by the *Rage of the Enemy*, the *Quakers* have Vindicated to themselves. And as a farther Demonstration of it, it is apparent, that since their Extraordinary *Quaking* Fits have ceased, they have (many of them) return'd to a more *Sober Mind*. And the *Wisest* of them now seek to *Cover* and *Palliate*, all that they can, the *Madness* and *Extravagancies* of their first Quaking State.

But they will not yet condemn it. Nay, sometimes (for they are all made up of Contradictions) they will support it, and plead for it. And that not only as an *Extraordinary*

ry Inſpiration for ſome time; but as an *Holy Duty*. And if it be ſuch, it muſt bind for ever.

Sam. Fiſher, in his *Ruſticus ad Academicos*, Exercit. 2. P. 18 ſays, *As for that* Holy Duty *it ſelf of* Quaking, *which as Blind a Guide, and brute a Beaſt as thou* (thus he treats Dr. *Owen*, in the *Quaker* Courtly Dialect) *art in ſpeaking evil of*, &c.

Now if it be an *Holy Duty*, then are the *Preſent Quakers* fallen from their *Duty*, and from their *Holineſs*.

If it is an Effect of the Extraordinary *Inſpiration* of *God*; then have not the *preſent Quakers* ſuch a *degree* of the *Spirit* as the *firſt Quakers* had, which I ſuppoſe they will not be willing to own. For then there will be Degrees in their *Infallibility*: And if it be once coming *Down Stairs* —

But if (as in truth it is) that their *Quaking* and *Shaking* proceeded from a ſtrong Poſſeſſion of the *Spirit* of *Enthuſiaſm*, it will follow, that all was a *Deluſion* then, and muſt be ſo ſtill, while our *Modern Quakers* take upon them to Juſtifie thoſe who went before them, and their *Doctrines*. And, by *G. Fox*'s Sentence above-told, all *Was* and *Is* Conjuration, and their *Quaking* was the Poſſeſſion of the *Devil*, and the *Quakers* now are *Inſpir'd* by *Him*, and are *Falſe Prophets*, *Diviners*, and *Conjurers*. And this, as *G. Fox* teaches, muſt certainly be ſo, if they have ſpoken any thing, not only *Againſt* the Word of God; but if *All* that they have ſaid was not ſpoken *from the Mouth of the Lord*; Even to make

it

Heathenism and *Idolatry* have the *Image or Likeness of any Creature in Heaven or in Earth* painted on a *Sign*, but only a *Hedd-staff*, *Fire shovel*, *Saw*, *Work*, or the like of *Man's* making: And where he Peraches against *Skimming dish-Hats*, *unnecessary Buttons* on Coats or Cloaks; *slit peaks* behind on the Skirts of Womens Wastcoats, short black Aprons, needless flying Scarfs, Vizard-Masks, bare Necks, *&c.* All which he Dictates as from *Immediate Inspiration.*

See a Treatise of G. Fox's, which was stynam'd Iconoclastes. *And an* Order *of his Printed at the end of Tyranny and Hypocrisie,* 1673.

And, as before shewn from Mr. *Penn*, no *Liberty of Conscience* must be allow'd in any of these things; and following the *Light within* is but a *Loose Plea*, if offer'd against any of these *Material Points!* Though against the *Church*, or any of her *Constitutions*, it is a Plea Undeniable and Infallible; and to reject it, is to reject *God* Himself, and to resist the *Light*, which is *Christ!* And therefore above all *Human Ordinances*, *Laws*, or *Constitutions* whatsoever! But if *G. Fox* Command to *Thee* and *Thou*, not to pull off Hat, or have slit Peaks behind in Womens Wastcoats, *&c.* this is the Immediate Command of *God*, and a *Divine*, not an *Human* Constitution! And to have the *Image* of any Creature upon a Sign, is no less than *Heathenism* and *Idolatry*, if He give the Word! But He has given the Word, as above quoted; and yet the present

Quakers,

Quakers do not follow it, but have *Birds*, *Beasts*, &c. upon their *Signs*. What then? either they are all *Heathens* and *Idolaters*; or else *George Fox* was a most *Prophane* and *Deluded Wretch* to say so. And yet they pretend to be his Followers! And, by *George Fox*'s own Sentence, he himself was a *Conjurer*, that is, *Possess'd* with the *Devil*, if what he so said was not from *The Mouth of the Lord*. But they are doubly *Possess'd*, who know all this, and yet will still maintain and follow him, tho' they do not follow him!

It were endless to Collect all the particular Instances of the strange *Possessions* of the *Quakers*, when they first appear'd in the World, and for several Years after, of which we find frequent mention in the Books wrote in those Times, and the Descriptions of the Monstrous *Distortions* of their whole *Bodies*, very *Dreadful* to the Beholders; and such *Loud* and *Hideous Yelling* at some times, as frighted *Dogs*, *Swine*, and *Cattel*, a great distance, and set them a *Running*, *Howling*, *Lowing*, *Braying*, &c. But I will set down one remarkable Instance, which I find in a Book wrote by Mr. *Giles Firmin*, a then *Minister* in *Essex*, An. 1656. Entituled, *Stablishing against Shaking*, &c. where, after other Instances, he annexes at the end of the Book the following Account.

"A

" A Minister in *Essex* gave this *Narration*
" to a Friend of mine, written with his
" own Hand, and his Name to it; the
" Copy is true that I here offer to the
" Reader.

" *The Eighth Month*, 19*th Day*, 1654.

" At the earnest desire of some Friends, I
" went with *John Ward*, and *Anthony Hunter* to
" a Meeting of the deluded Souls call'd *Qua-*
" *kers*, at *John Hunter*'s of *Benfield-side*, in the
" County of *Durham*, where I found about
" Twenty Persons, sitting all silent: After we
" had sat a while (all being Mute) the Lord
" moved me to arise, and call upon his Name
" by Prayer. I was no sooner up, but my Legs
" Trembled greatly; so that it was some Dif-
" ficulty to stand; but after I had pray'd a short
" space, the Trembling ceased: While I pray'd
" to God as a *Creator*, there was but little Di-
" sturbance; but when I cried in the Name of
" *Jesus Christ*, my Mediator, *God* in my *Nature*,
" now in the highest Glory appearing, and In-
" terceding for his Saints, then the *Devil* Roa-
" red in the deceived Souls, in most strange
" and dreadful manner, some *Howling*, some
" *Shrieking*, *Yelling*, *Roaring*, and some had a
" strange confused kind of humming, singing
" Noise. Such a Representation of Hell I ne-
" ver heard of, nothing but Horrour and Con-
" fusion.

" After

'After I had done Praying (not opening my 'Eyes before) I was amazed to see about the one 'half of these miserable Creatures so terribly 'shaken, with such violent various Motions, 'that I wondered how it was possible some of 'them cou'd live.

'In the midst of this Confusion, one of them 'asked, If I were come to Torment them? To 'whom I apply'd this Word, *Matth.* viii. 29.

'And while I spake something of Faith, they 'declared, That they were come to the Faith 'of Devils, *Jam.* ii 19. but said, we were not 'attained to such a Faith.

'After two Hours, as we were departing 'out of the House, one of them Cursed me with 'these Words: *All the Plagues of God be upon 'thee.* Whereupon I returned, and Prayed for 'such of them as had not committed the unpar- 'donable Sin.

Thus far this Minister. Then Mr. *Firmin* adds: '*Lately in a Town near me, when the* 'Quakers *were met together, there appeared one* 'amongst *them in such a shape, as caused them to* 'break *up their Meeting, with no small trouble to* 'divers *of them. I cannot learn the perfect man-* 'ner, *for the* Quakers *will not reveal it; only so* 'much *some of them have affirmed, and I will not* 'publish *more than I am certain of; I wish it may* 'turn *to their Good.* Thus Mr. *Firmin.*

I mention this Story the rather, because *Edw. Burrough*, in his Works, P. 167. gives this Answer: *As to the babling Story* (says he)

at the end of thy Book, thou sayest a Minister *in* Essex *gave thee the Narrative, but conceals his Name — Yet is* Thomas Tillam *known; his Testimony is like thine, and a* Minister *like thee, who was and is known in all Parts about* Hexam *to be a deceitful Fellow, who Preached for Hire —— an* Anabaptist, *contrary to thee —— yet if he give a babbling Story against us, thou believes him, but his Wickedness is well noted, who for his Filthiness was cast out, and denied of the Assembly, to which he was a Pastor, and stands as one cast off by them— Thy last Story is an abominable Lye.* This last Story of *G. Firmin* he denies, but brings no Proof, which had been easie to have done at that time, it being said to be done at a Publick Meeting. But as to the other Story of *Thomas Tillam* (as he calls him) he does not so much as deny it; only (according to the *Quaker*-way) he falls upon him with *Railing*, and telling all the Ill he can of him; which, without other Evidence, none that know the *Quaker-Spirit* will believe upon *Burrough*'s Testimony. But if it were all true, what is that to his being an Evidence of what he *saw* and *heard?* and before many other Witnesses; who might easily have disprov'd him, he naming both *Time* and *Place* so particularly. So that this seems a plain Confession of *Burrough*, to the Matter of Fact. He only saying that *Tillam* was an *Anabaptist*, and therefore not to be believ'd by *Firmin*, who was of another Persuasion: That he was a *Loose* Man, *&c.* which makes nothing to the business.

Since

Since the First Edition of this Book, there has been Published an astonishing Account of some *Quaker Witches*, who Prosecuted one *Henry Winder* and his *Wife* for their *Lives*, accusing them of *Murther* from the *Mouth of the Lord*, and in *His Name*, and as receiv'd by express *Revelation* from *Him*. And, in the same *Blasphemous* Assurance, promised that at the Assizes, *a Spirit should arise up at the Left-hand of the Judge* to prove it. One of them being Examin'd how, and in what manner this *Revelation* came to her, said, *She cou'd not well tell; but she was sure it began in her Feet.* They pretended, by *Revelation*, to go to the place where the Murther'd Person was Bury'd, and to find the Body, and many other such-like Circumstances: Insomuch, that this was brought to a Trial at the *Assizes* in *Carlisle*, *August* 1674. where their horrible Imposture was fully Detected, and *Winder* and his *Wife* Acquitted, who after brought *Actions* of *Defamation* against these *Witches*, and put them in Prison for the *Damages* awarded, chiefly to bring them, by this means, to a Confession of their *Wickedness* and *Delusion*, which they wou'd not own, no not in a Tittle, tho' so many ways Detected; and wou'd give no other Answer to any who upbraided them with it, but *Fear God.* When they understood that *Winder* had brought a *Writ* of *Defamation* against them, they again set on to a new Prosecution of him and his Wife for the same Murther; and pretended, that the *Witnesses* of the Murther were Reveal'd

veal'd to them by *the Lord*, and nam'd certain Persons, and told Mr. *Huddleston*, a *Justice of Peace*, to whom they apply'd, that it was *Reveal'd* to them that he shou'd have *Winder*'s Land; they went likewise to *Bernard Kirk-bride*, then *Sheriff* of the County, and told him, by the like *Revelation*, that he shou'd have *Winder*'s Goods. By this Temptation to engage them to further this new Prosecution. They likewise to engage *Winder*'s own *Wife* to join against him, came and told her, that they *had seen, by the Revelation of Jesus Christ, that her Husband wou'd certainly destroy her, and that he wou'd be Hang'd for it, and that her Children shou'd be left Desolate, and none to have Compassion on them.* But Mr. *Huddleston* having Examined the *Witnesses* (whom these *Witches* had Nam'd) each apart from the other; and likewise search'd the several Places (for their *Revelations* vary'd, and being disappointed in one place, nam'd another) where they said the Murther'd Body was to be found: And the whole appearing a *Malicious* and *Diabolical Delusion*, their further *Malice* and *Prosecution* was disappointed. Then *Winder*'s Actions of *Defamation* took place, and they with their Husbands, were Imprison'd for payment of the Damages awarded: But he sought no more than hereby to bring them to Repentance, and a Confession of their Crime, upon which he promised to Release them. But they stuck to their *Innocency*; and one of the *Witches*, with her Husband, made their Escape: Another Couple

lay in Prison almost five Years, before they cou'd be brought (as Mr. *Winder* words it) to *Thaw* a little. And in witness of their Suffering for a Righteous Cause, having *Twins* born in the *Prison*, a Son and a Daughter, they nam'd one *Innocent Prisoner*, and t'other *Harmless Sufferer*. The third Couple had the *Damages* wherein they were Amerc'd, paid by *Friends*, and so Releas'd, without Confessing or Acknowledging any Offence in them. The whole Relation is wonderful, and Vouched past Contradiction. It bears this Title: *The Spirit of Quakerism, and the Danger of their Divine Revelation laid open, in a faithful Narrative of their Malicious Prosecution of* Henry Winder *and his Wife, as Murtherers, at the Publick Assize at* Carlisle, *Printed for* John Hains *at the* Harrow *in* Little-Britain, 1696.

Note here, That, as *H. Winder*, in his said *Narrative* tells us, *Postscript*, p. 19. he had been a Quaker, and Eminent among them, being *Receiver of all their Collections in the County*, where he liv'd. But being afterwards Convinced of the *Delusions* in which he had been led, he left them, and return'd to that *Church* from whence he came out. And then discover'd those Motives and Arguments which had seduc'd him, to go among the *Quakers*; wherein their foul *Errors* and *Heresies* did fully appear, particularly their Leading Men from the *Outward Christ*, from the *Scriptures* and all *Outward Ordinances*, to mind only their own *Light within*: Which laid them open, as without a *Compass*, to steer after all their own

Wild,

Wild, Ravening Imaginations, and miſtake them for the Infallible *Light within*, and downright *Inſpiration Divine!* This Enrag'd them to the Degree before Related, of ſeeking his Life: And no Bonds of Relation cou'd tie them; for *two* of the 'boveſaid *Witches* were *Siſters* to *H. Winder*'s Wife, whoſe Life they ſought, as well as his. And the *Quakers* in the Country where this Proſecution was, did own and abett theſe *Witches* all the while againſt *Winder* and his *Wife*. Two of the *Witches* (as *Winder* tells, p. 1.) *Margaret Bradly*, and *Mary Langhorn*, turn'd *Quakers* almoſt with the firſt in the *North*, and became very famous among them; moreover, turn'd *Preachers*, and went up and down the Country to make *Proſelytes*, and *became very troubleſome both to Magiſtrates and Miniſters, with Meſſages they pretended they had from the* Lord *unto them*. And their *Quaker-Husbands* not only *Countenanc'd* them in this their Proſecution of *Winder*, but *Suffer'd* with them for it, rather than they wou'd own them to have been in the wrong in it.

One *Benjamin Coal* a Writer of Renown among the *Quakers*, has endeavour'd an Anſwer to this *Narrative* of *Winder*'s, in a *Poſtſcript* to a Book of his, Entituled, *The Quakers Clear'd from being Apoſtates*, &c. Printed 1696. where Anſwering the Objection, why the *Quakers* did not diſown theſe *Quaker-Witches*, and *their Spirit too*: He Replies, p. 87. *What then! Do it therefore follow, that they muſt own Them and It? An Envious, as well as Fooliſh Conſequence*, ſays he. But, by *Benjamin*'s leave, ſuch Con-

sequence is neither *Envious* nor *Fooliſh*; for (as is before ſhewn) by their ſtated *Diſcipline*, and *Decree* of their *Yearly Meeting*, *Anno* 1675. it is order'd, *That the Church's Teſtimony and Judgment againſt Scandalous Walkers; and the Repentance and Condemnation of the Parties Reſtor'd ſhou'd be Recorded in a Diſtinct Book, to be Produc'd or Publiſh'd for that end.* And this they have Practis'd, in many Caſes of far leſs Conſequence than of theſe *Witches*; that is, where any of their Party make the leaſt oppoſition to the Orders of their *Church*, and will not ſubmit *Implicitly* to their Commands; or dare plead their *Light within* againſt them. Thus have they *Excommunicated John Story, Wilkenſon*, and many other *Quakers* with them, for not ſubmitting to the *Court* of *Women's Meeting*, erected by *G. Fox*, as before is told. And ſince have done the ſame to *G. Keith*, not for his *Doctrine*, they Pretend, nor for any *Immorality* in his Life or Converſation. What then? They ſay, only for his *Stubbornneſs* and *Contradiction* to them. And they *Excommunicated John Barnet, a Quaker-Merchant*, only for ſelling a Book of *Will. Rogers's* (another *Quaker-Diſſenter* to their *Womens Meetings*, and the Authority aſſum'd by their *Church*) call'd, *The Chriſtian Quaker*, becauſe they ſaid it was *Prejudicial to the Truth, by Corrupting Peoples Minds, tending alſo to draw them into Diſeſteem of many of the Lord's Servanss*; as it is expreſs'd in their *Bull* of *Excommunication* againſt him, by the *Monthly-Meeting* at *Devonſhire-Houſe*, bearing Date the 4th Day of the 11th Month, 1681.

And

And they oblig'd *John Bringhurſt*, a *Quaker-Printer*, to *Subſcribe* and *Print* a *Condemnation* of *Himſelf*, for Printing of the ſaid Book, as you will ſee more at large in *Satan Diſrob'd*, Sect. iii. N. 2. of the *Gleanings*, p. 8. Now we refer to their foreſaid *Regiſter* of *Condemnations*, whether theſe foreſaid *Witches* were oblig'd to ſign ſuch *Inſtruments* of *Condemnation* againſt themſelves. Let them give us a Tranſcript of this out of their *Regiſter*: Otherwiſe, let the World Judge of the Conſequence, whether they have heartily and in good Earneſt *Diſowned* theſe *Witches*, and their *Inſpirations*.

But, ſay the *Quakers*, why ſhou'd the *Miſcarriages* or *Failings* of *Particular Perſons* in our *Communion*, be Charg'd upon the whole *Community*, more than in other *Communions*? More than all the *Looſe* and *Debauch'd* in the *Church* of *England* ought to made an Objection againſt that *Church*? I anſwer, becauſe the *Failings* of the *Quakers*, of theſe *Witches* (for Example) of *Naylor*, of *Milner*, of *Gilpin*, of *Tolderoy* before-mentioned, and of all their *Falſe Prophets*, are Built upon and Proceeding from the *Quaker-Principle* of the *Light within*, and that *Notion* which they have of it, as Inferring *Perſonal Perfection*, and *Infallible Guidance* of the *Holy Spirit*, &c. And therefore to ſhew *Perſonal Failings* in them, and a very *Fallible Guidance* of what they call their *Light within*, is the plaineſt Argument can be us'd to ſhew that they are not Guided by a *True Light*: but that which they call their *Light* is *Darkneſs*: And is juſtly Chargeable upon their *Principles*.

and consequently upon their *whole Communion*. But no *Failing* of any Member in the *Church* of *England* can be Charg'd upon any *Principle* of that *Church*: Nay, no Man can be Guilty of any *Scandal*, such as we have objected against the *Quakers*, but he does thereby Desert the known *Principles* and *Doctrines* of our *Church*; And, so far, is literally a *Nonconformist* to our *Church*: And therefore his *Nonconformity* to our *Church*, cannot justly be made any Objection against our *Church*.

But if the *Quaker-Humility* will suffer them to come down to the Common Rank of other *Mortals*: If they will acknowledge *Themselves* to be *Fallible*, *Deceivable*, and *Peaceable*, like other Men, that they may put *Darkness* for *Light*, and *Light* for *Darkness* as well as others: And are no surer of their *Inspirations* than we are of ours: If they will *Freely* and *Frankly* own this, then shall they be admitted to the Common Priviledges of Mankind; and their *Personal Failings* will be Charg'd no farther than the *Person*; and not upon their *Principle* or *Community*: And, in such Case, it wou'd be Highly *Uncharitable*, and a great *Sin*, to expose the Private Failings of any.

But, if they will stand upon a *Pinacle* above the *Level* of all the rest of *Mankind*, or of all who call themselves *Christians*; then must they expect to have their *Failings* expos'd, and not to be *Spar'd*; there is no other way to *Humble* them. If they Believ'd themselves, they wou'd *Desire* and not *Complain* to be brought to this *Test*. Our *Saviour* Provok'd

the

the *Jews* to it. *Which of you* (said he) *convinceth me of Sin*? And if the *Quakers* had an *Unerring* Portion of the same *Spirit* (as they Pretend) and were free from *Sin*, they wou'd be further *Justify'd* by the strictest Disquisition cou'd be made into their *Lives* and *Actions*. But to *complain* of this as hard Usage; and claim all that *Tenderness*, and *Charitable Covering* of *Faults*, which is necessary for *Frail Sinners*, is a betraying of their False Pretence to *Innocency* and *Perfection*.

And yet they will keep up this Pretence, tho' every one of them shou'd Fall, after one another. For if any Fall, the rest say, it was because he kept not to his *Light within*. And so of a *second*, *third*, *fourth*, &c. How then are they distinguished, or kept more secure from *Falling* than others?

This is so sensible a Point, That tho' *George Whitehead*, in his *Answer* to *The Snake*, &c. (hereafter to be consider'd) gives some sort of Excuse or other (such as it is) to other Parts of the Book, yet he passes this *Section* of their *Diabolical Possessions*, wholly untouch'd, and begins his *Catalogue* of the *Mistakes*, *Abuses*, &c. in the *Snake*, at p. 93. after all that is there said concerning these *Monstrous Possessions*, whereby he yields the Truth of them. And these *Possess'd Quakers* pretending to as *High* and *Certain Inspiration* as any of the others; and *own'd* by the others, and *Glory'd* in by them, till *Discover'd*; shews their Plea to *Inspiration* to be altogether *Precarious*.

Especially when such are allow'd to be *Preachers* among them, as were *Two* of *Winder*'s *Witches*, and that for a long time, for 20 Years together, from near their beginning 1650. till 1674. that they were Detected, at the *Assizes* in *Carliſle*. The *Quakers* take it very ill to suppose that *Jesuits* cou'd Preach among them undiscover'd, tho' but for once: Yet *Witches* have done it 20 Years together. And their *Infallibility* in *Discerning* no whit abashed! But when any one speaks against it, they cry out, What! Will you deny the *Infallibility* of the *Spirit*, or the *Spirit's Teachings*! Madly supposing that every *Imagination* which comes into their Deluded Minds, is the certain *Inspiration* of the *H. Ghost*. Nay, often mistaking the very *Possessions* of the *Devil*, for the Motions of *God*'s *Spirit*; as the *Possess'd Men* before-mention'd, and the *murderous Witches* did themselves Believe, and wou'd have perswaded others; and did perswade the other *Quakers*, for a long time, till discover'd by others. For all others have a better *Spirit of Discerning* than the *Quakers*, who pretend most to it: For others have their Judgment more clear, not Prepossess'd with *Enthusiastical Blindness*; and therefore see the Beginnings and Tendings of the *Quaker-Enthusiasm*; and have all along told them what it wou'd come to: While the *Quakers* were deluded by it, as they must confess, past all help of Excuse, in these *Quaker-Witches*, whom they admitted as *Preachers* among them, for so many Years together; and in the other Persons Notoriously *Possess'd* by the *Devil*;

Devil; and in all those whose *Personal Failings* have been as Notorious; and in all their own *Separatists*, and those formerly, while they stay'd among them. And all and every one of these had the same *Pretences*, and the same *Arguments* and *Proofs* for the *Spirit*, as any other *Quakers*: And the *Quakers* wou'd have thought it as great *Blasphemy* to have oppos'd this *Pretence* in these *Deluded* Persons, and a Ridiculing of the *Teachings* of the *Spirit*, as they think such an opposition is to themselves now. Nay, they did think so, while these Persons stay'd among them, and call'd it so, in those who oppos'd them, which is a full Demonstration that they mistook the *Spirit* of the *Devil* for the *Spirit* of *God*, that they mistook it so in others, they cannot deny; and why may they not so mistake it in themselves? For those others in whom they were mistaken, did as much Believe themselves in the Right, as these do now; and cou'd give as much Proof of it: And therefore these may be mistaken as well as they. Nay, of all Men, are most mistaken, who have made *Witches* their *Preachers*, and taken them for *Saints*; which is literally *Satan Transform'd into an Angel.* And surely they who *Believe* him, must be *Led* by him.

SECT.

SECT. XXII.

What sort of Enthusiasm *or* Inspiration *is own'd by the* Church *of* England.

THE Word *Enthusiasm* signifies *Inspiration*; and may mean a *Good* as well as an *Evil Inspiration*. Tho, from the frequent False Pretences to it, it is generally us'd in the worst Sense. Therefore to cut off any Mistakes upon this Account: And because these poor misled *Quakers*, and other *Enthusiasts* among us, are made to believe that the *Church* of *England* does wholly throw off all *Inspiration* of the *Holy Spirit*, and rests only on their *outward Forms*; I will here briefly set down the *Doctrine* of the *Church* of *England* in this Point, and shew what sort of *Inspiration* She allows; and what it is which She rejects.

I. She constantly Teaches, That all the *Saving Graces* are wrought in our *Hearts* by the *Inspiration* of the *Holy Ghost*: Insomuch that, of our selves, we are not able so much as to think a good Thought: And that this *Inspiration* is as necessary to our Fructifying, or bringing forth *Good Works*, as the Influence of the *Sun* is to the Earth's bringing forth of her Fruits. That whatever may bear the appearance of *Good Works* in us, and is not wrought by this *Inspiration*, is not *Good*, nor Acceptable to

o God. As it is expres'd in our 13th *Article.*

Works done before the Grace of Christ, and the **Inspiration** *of his Spirit, are not pleasant to God—— Yea, rather for that they are not done as God hath Willed and Commanded them to be done, we doubt not but they have the Nature of* **Sin.**

What fuller can be said for the necessity of this *Inspiration*? And if the *Quakers* will have this call'd, *The Light within*, we will not Dispute with them about a *Word*, it is the *Thing* and *Meaning* that we Contend for.

This is the constant Tenour of all our *Prayers. Almighty God, who seest that we have no Power of our selves to help our selves, keep us*, &c. *And because— we can do no good thing without the— Who seest that we put not our Trust in any thing that we do— We humbly beseech Thee, that as by thy special* Grace *preventing us, Thou dost put into our Minds good Desires, so, by thy continual Help, we may bring the same to good Effect— That, by Thy Holy* **Inspiration**, *we may think those things that be Good— Grant us by Thy* **Spirit** *to have a Right Judgment, in all things*, &c.

Second Sunday *in* Lent.

First Sunday *after* Trinity.

Sexagesima.

Easter-day.

Fifth Sunday *after* Easter.

Whit-Sunday.

And

And in the *Ordering of Deacons*, this is the first Question Demanded by the *Bishop* from those who are to be Ordain'd: *Do you trust that you are* **Inwardly** *moved by the* **Holy Ghost** *to take upon you this Office* ——— *Do you think that you are truly called according to the Will of our Lord Jesus Christ*, &c. The same is Demanded in the *Ordination* of *Priests* and *Bishops*. And the Words of *Consecration* of a *Bishop* are, **Receive the Holy Ghost**, *for the Office and Work of a Bishop in the Church of God.* And the Hymn *Veni Creator Spiritus* is Sung:

Come Holy Ghost our Souls **Inspire,**
And lighten with Cœlestial Fire, &c.

And according to this we Pray that God wou'd *Cleanse the Thoughts of our Hearts by the* **Inspiration** *of his Holy Spirit.* That he would *Prevent* and *Further* us, *in all our Works.* And that *of his only Gift it cometh, that we do unto Him True and Laudable Service.* Nay, not only our *Works* or *Prayers*, but that our very **Desire** *to Pray* is his Gift. We Pray for Persons to be Baptized, that God wou'd *Wash them and Sanctifie them with the Holy Ghost.* And our *Catechism* teaches, *that we are not able of our selves to walk in the Commandments of God, and to serve Him, without*

First *Collect* in the *Communion Service.*

Last *Collects.*

13th *Sunday* after *Trinity.*

3d *Sunday* after *Trinity.*

Baptism.

1st *Collect.*

Catechism.

without His special Grace. And lastly (for I must Transcribe our whole *Liturgy* to name every place where the *Inspiration* of the *Holy Ghost* is Witnessed, and Prayed for) thus the *Bishop* Prays for Persons to be *Confirmed: Strengthen them, we beseech Thee, O Lord, the Holy Ghost the Comforter, and daily increase in them Thy manifold Gifts of Grace; the Spirit of Wisdom and Understanding; the Spirit of Counsel and Ghostly Strength; the Spirit of Knowledge and true Godliness; and fill them, O Lord, with the Spirit of Thy Holy Fear, now and for ever.* Confirmation.

Here is an Enumeration of the Principal *Gifts of Grace* for which we Pray: And in the *Exhortations* before the *Communion*, it is earnestly Inculcated upon us, that if we be not thus *Spiritually* prepared, all the **Outward** *Ordinance* will avail us nothing: *For otherwise* (as it is there worded) *the Receiving of the Holy Communion, doth nothing else but encrease your Damnation.* And there is not one *Book of Devotion* us'd among us, that does not tell us the same: That the *Inward* is the *Soul* of *Religion*; without which, the *Outward* Part is but a Dead *Carcase*, and *stinks* before God: And that the *Inward Purity* of the Heart, cannot be wrought but by the *Operation* of the *Holy Ghost*, who is the only Author of all Holiness. So exceedingly groundless is that mistaken Prejudice taken up against the *Church* of *England* in this Point; that I do not believe there is one Man to be found in our Communion so Ignorant, or so ill Taught, as to think the *Outward* Performance

formance can make us accepted with God, unless the *Inward* does go along with it. And if the *Quakers*, or any other, thought that we too much neglected the *Inward*; their *Admonitions* and *Example* wou'd have been well receiv'd; but not to accuse our *Doctrine*, as denying *Inspiration*: For this *Doctrine* of the *Inspiration* of the *Holy Ghost*, is the *Alpha* and *Omega* of our *Religion*; I have shewn it in our Offices of *Baptism*, *Confirmation*, and *Holy Orders* of *Bishop*, *Priest*, and *Deacon*. In our *Catechism* and *Common-Prayers*. And, to all who are acquainted with these, I have taken very needless pains; at least they might think that one Quotation or two had been sufficient: But I have enlarg'd for the sake of these *Quakers*, and other *Enthusiasts*, who are possess'd with the most False and Violent Prejudices against our *Doctrine* and *Worship*; and then are strictly forbidden so much as to look into our *Liturgy*, *Articles*, or *Homilies*, whereby to undeceive themselves; and are led in as *Blind* and *Implicit* a *Faith* in their *Leaders*, as any is to be found in the *Church* of *Rome* it self.

If they think I have wrong'd them, let them then be perswaded to Read, and Judge as they shall find. And for this particular Subject we are now upon, of *Enthusiasm*; as to what sort of *Enthusiasm* is *allow'd*, and what *Censur'd* in our Church, besides our *Homilies* and *Liturgy*, I recommend to their serious Perusal, Dr. **Hammond**'s *Postscript concerning New Light, or Divine Illumination*, which is added to his *Annotations upon the New Testament*. And

that

that Excellent Sermon of Dean *Hicks*, call'd, *The Spirit of Enthusiasm Exercis'd*, Preached before the *University* of *Oxford*, the 11th of *July*, 1680.

Now, this sort of *Enthusiasm*, or *Inspiration*, which is *allow'd* and *own'd* in our *Church*, it is full as much as any *sober Quaker* can mean by the *Light within*. Which therefore, in this Sense, is not *Disowned* but *Avowed* by us. And as much stress is laid upon it, as they can reasonably desire. It is made *Necessary* to every *Good Work* and *Thought*: And the *Cause* of all the *Good* that is in us. And we are directed to it, to *Follow* and be *Guided* by it; and are assur'd that it will lead us to all *Truth* that is requisite and necessary for our Eternal Salvation. It is this which opens the *Scriptures* to us, and our *Understandings* rightly to apprehend the true Sense and Meaning of Them; and which inclines our *Will* to *Love*, and duly to follow the *Divine Precepts* therein Commanded.

If any *Quaker* (as I am confident all that are in the least sober minded will) say that this is all they mean by their *Light within*; then where is the Difference? Why do they break off, and separate from our Communion upon the pretence of the *Light within*, wherein we agree with them? What Reason have they to Censure ours, and all other *Ministers* but their own? as Mr. *Penn* says, in his *Preface* to *Fox*'s *Journal*, p. 38. *We have seen* (says he) *the Fruit of* All other Ministries, *by the few that are turned from the Evil of their Ways.*

First,

First, This is a very bad Argument: For Mens being Evil, may proceed from their own Perverseness, and not from the Fault of the *Ministry*. We find but few that were Converted by the Ministry of *Christ*, in all his Life-time, *Acts* i. 15.

And, by Mr. *Penn*'s Consequence, this must be charg'd upon the *Ministry*, and as a Proof that it was not Good: and to justifie rather the *Ministry* of *Theudas*; *Acts* v. 36, 37. who got about 400 to follow him; and *Judas* of *Galilee* drew away *Much People*.

But *Secondly*, This is a most Uncharitable Presumption, and the Height of *Spiritual Pride*, to Condemn All the World but themselves. While they cannot deny that there are many in other Communions of *Sober*, *Honest*, and, to all appearance, *Religious* Conversation. But that is no matter! It is all *Formality* in them! The *Quakers* only have the *Spirit*, and truly follow its *Inspirations*, or the *Light within*! Therefore Mr. *Penn*, in the same Page of his *Preface*, Censures ours (with others) as *A Dry* **Doctrinal Ministry**— *That can reach but the Ear, and is but a* Dream *at the best.* And p. 21. *They* (the many *Ministries* in the World) *declare of* Religion, *say many things true, in words, of* **God**, **Christ**, *and the* **Spirit**, *of* **Holiness** *and* **Heaven**, *&c. But which of them All* ——*ever directed a Man to a* **Divine Principle**, *or* **Agent**, *placed of God in Man, to help him*, &c.

I Answer, *which of them has not?* Not one that I know of. Did any ever yet deny *The Candle of the Lord, searching the Inward Parts?* Prov. xx. 27. I have sufficiently Vindicated the *Church of England* in this. And the *Sects* amongst us, *Presbyterians*, *Independants*, *Anabaptists*, and all the way down to *Muggleton* himself, have set up upon great Pretences to the *Spirit*. But Mr. *Penn* says, that is only *in Word*, none *Feel* or *Experiment* the **Power** of the *Spirit* but the **Quakers**! And being *Infallible*, we must take their *Word!* As likewise, *That it is plainly possible for one that hath receiveth the Word of the Lord, to* **Miss** *in the* **Division** *and* **Application** *of it.* Which is a very pertinent Caution Mr. *Penn* bestows upon his *Beloved* and *much Honoured Brethren* that are in the Exercise of the *Ministry* among the *Quakers*. *Penn* Ibid. P. 39.

And if they may *Miss*, how do we know, but they have *Miss'd*? How did he know they cou'd *Miss*, but by their having *Miss'd?* And how does this *Missing* consist with *Infallibility*? Such *Infallibility* as they set up (*Sect.* VI.) and Mr. *Penn*, in this same *Preface*, p. 36. *For being quickned by it* (says he, that is, by the **Light within**) *in our Inward Man, we cou'd* **Easily** *Discern the Difference of things, and* **Feel** *what was* **Right** *and what was* **Wrong**, *and what was* **fit**, *and what* **not**, *both in Reference to* **Religion**, *and* **Civil Concerns**.

Here is an *Infallibility* of as large a *Latitude* as can be desir'd! It is both *Spiritual* and *Temporal!*

And yet it may **Miss** in the *Division* and *Application* of *The Word of the Lord*! And be nothing the less *Infallible*!

But will they give no Body leave to **Miss** but themselves? Must **We** be *Conjurers*, and **They** *Apostles*, and all for our **Missing**? Is their **Missing** too *from the Mouth of the Lord?* If not, then *George Fox* has pronounc'd them all to be *Conjurers*! Even **Dear George**! *Thou who excellest them all*——

II. I have shewn what *Inspiration* or *Enthusiasm* is own'd in *our Church*; which is that of *Sanctifying* and *Saving Graces*. I come now to speak of that *Ethusiasm* which is *Extraordinary* and *Miraculous*, such as the *Gifts* of *Tongues*, of *Prophecy*, and *Miraculous Cures*, *&c.*

And these *Miraculous Gifts*, as they are of much less Value to us than the *Saving Graces*, so are they not greatly to be *Coveted*, or *Pray'd* for: We must be wholly *Passive*, in this Case, and leave it altogether to the *Wisdom* of *God*, when, where, and How to bestow of these. But to pretend *Falsly* to any such *Gifts*, is downright *Diabolical*, it is Express *Blasphemy* against *God*; and by His Law, to be Punished with *Death*.

See Enthusiasm Exercis'd, *before Quoted.*

All

All such *Enthusiasm* or *Inspiration* is most certainly from the *Devil*. And therefore we must be well aware of it; and examine all such Pretences diligently; and having detected *Falshood* in them, to oppose them with all *Zeal*, to *Cry aloud*, and give the World warning of the *Spirit* of *Delusion* broken loose among them.

And there can be no *Neuters* in this War. Whoever can be *Patient* to see the *Name* of *God* thus *openly* and *presumptuously* Blasphem'd, is no *Christian*! has no *Zeal* for *God*, nor *Love* for the *Souls* of *Men*; but is such a *Latitudinarian Laodicean* as *God* will *Spue out of his Mouth*.

Had the *Quakers* pretended to never so great *Talents* in *Sanctifying Graces*, tho' greater than they had; they shou'd not have been oppos'd by me: Because I wish to them, and to all Men, much Greater than they have, and Daily Encrease of them.

But when I found them pretend to *Miraculous Gifts*, and, upon this *Fund*, to set up *Schism*, and Seduce *Multitudes* from the *Peace* and *Unity* of the *Church*; and Introduce *Damnable Heresies*, I thought it an Unpardonable Sin any longer to forbear to warn others, and seek to undeceive the Poor and Simple Sort among them, who are led blindly in their Snares. The Lord Rescue them, of his Infinite Mercy. *Amen*.

If *G. Fox* had set up for the greatest *Zeal* towards God, and to the most Extraordinary *Impulse* of *Spirit*, and *Experiences* (the then *Cant*) of God; and that, upon this Pretence, he had been carry'd even to *Excesses*; much might have been allowed to such a well-intended *Zeal*, tho' not according to *Knowledge*. But in his *Journal*, p. 83. he despises such a low Dispensation, which he turns over to the *Priests*, as he calls them, who Disputed against him. *One of them* (says he) told me, That *He could speak his Experiences, as well as I.* But *I told him*, Experience *was one thing*: *But to go with a* Message, *and to have a* Word *from the* Lord, *as the* Prophets *and* Apostles *had and did*; *and as* I had done to them; *this was another thing*: *And therefore I put it to them again*; Could any of them say, he had ever had a Command or Word from the Lord Immediately at any time? Thus he.

And here can be no mistake. Because he puts the Distinction himself, betwixt *Immediate Revelation*, and *Inward Impulses*, those ordinary *Assistances* or *Inspirations* which Good Men *Experiment* of the *Holy Spirit of God*, in their *Studies* and *Meditations* upon the *Holy Scriptures*, their *Preaching*, *Praying*, and other *Means of Grace* which God has appointed. Such *Experiences* the *Priests* own'd to *G. Fox*. But he pretended to further, that is, to Immediate Command from God, to go with such a *Message*, &c. as the *Prophets* and *Apostles* had. Not a Mediate Command, by the Mediation of the Use and Knowledge of *Scripture*,

Scripture, *Preaching*, *Praying*, or any *Human Means*, but **Immediately**, without help of *Scripture*, or any thing else, from **God Himself**, as when He spoke to *Abraham*, or any of the *Prophets* or *Apostles*. If *George* had pretended only to have Reason'd with us out of the *Scriptures*, we cou'd have born with him.

If Mr. *Penn* had contented himself to have told us of his great Knowledge in the *Scriptures* (not to give us *New*) to have Celebrated him for a thousand *Vertues*, or for his *Learning*, or any other *Natural* or *Acquir'd* Abilities; He shou'd have Peaceably Enjoy'd all these *Trophies* (however deserv'd) for any Pains I had taken to the contrary.

But when *p.* 29. of his *Preface*, Mr. *Penn* wou'd persuade us that this **For** had *Outward Revelations*, and *Visions* from God, upon a *very high Mountain* in *Yorkshire*, and there had his Commission given by God, to go to the *North*, &c. This obliges us to look more narrowly into the Matter. For there is no Medium left, by this, but either that all *these Nations*, and *all the World*, (to whom he directs some of his Papers) are *Fighters against God* in not submitting to his Message by his *Prophet* **For**: Or otherwise, that this **For** was a *Wizard*, possess'd with the *Devil*; and that all are Deluded *Fatally*, who follow him, or wou'd Recommend him.

Penale Hill. See Fox's Journal, p. 72. of a Great People, whom he saw in white Raiment, by a River's side, &c.

And when all this is but the *Preface* to pretended *Miracles*, Exhibited in his fooliſh *Legend* of a *Journal*, as *Vouchers* of his *Miſſion*!

When *Miraculous Gifts* are not only aſcrib'd to *G. Fox*, but to the Rabble of theſe *Quakers*, whom Mr. *Penn* (ibid. *Sect X. p.* 23.) compares to the *Ancient Prophets*; and tells us of their *Prophecies*, particularly of the **Plague** and **Fire of London**, *in expreſs Terms* (ſays he) *and likewiſe Particular ones to divers Perſecutions* (I ſuppoſe it ſhou'd be *Perſecutors*) *which accordingly overtook them, and which were very Remarkable in the places where they dwelt; and in time they may be made Publick for the Glory of God.*

But, Mr. *Penn*, This wou'd be the beſt time. For one *Propheſy* before it be fulfill'd, is worth *Twenty* that are *Publiſh'd* afterwards.

Beſides, People will be apt to ſay, that you Pick and Chooſe out of your Regiſter of *Propheſies*; and, having many (*Moſt*, if not *All*, **Curſes** and **Judgments**) ſome muſt likely happen, or towards it, and that you give us only them; but throw all thoſe that miſcarry behind the Door.

And ſome may ſuſpect even *Forgery*, that *Propheſies* are Coin'd after the *Facts* come to paſs.

Therefore, to obviate all theſe Objections, and to prevent the deceiving of after-Generations, who may not be ſo well able to Examine into matters of Fact, ſaid to be done long before their time, it is deſir'd that

Mr.

Mr. *Penn* wou'd *Now* Publiſh his *Regiſter* of *Quaker-Propheſies*, or for ever after hold his Peace.

But we muſt take them as he pleaſes to give them; and by what he has told us, we may gueſs at the reſt. He names *Propheſies* of the **Plague** and **Fire** *of* **London**, *in expreſs Terms.* And there he leaves us in the General, but tells not, *who*, *where*, *when*; that is reſerv'd for after Ages, when there ſhall be none alive to diſprove it.

But notwithſtanding it is fair in us, freely to own what is come to our Knowledge, tho' the Modeſty of the Perſons concern'd, might let it ſleep in *Generals* unexamin'd.

Be it known then unto all Men, That one *Solomon Eccles*, a **Quaker** *Preacher* and *Prophet*, did go *Naked* through *Bartholomew-Fair*, the Year before the *Fire* of *London*, with a Pan of Fire upon his Head, warning the People to Repent, *&c.*

But it muſt likewiſe be known, that there is not a *Year*, hardly a *Month* wherein ſome *Quaker*, or other, is not going about our Streets here in *London*, either *Naked*, or in ſome *Exotick* Figure, Denouncing **Woes**, **Judgments**, **Plagues**, **Fire**, **Sword**, and **Famine**. [*And it was never more likely that ſome, or all of theſe may be coming towards us*] nay, ſo frequent are theſe *Quaker Prophets* amongſt us, eſpecially in *Curſes* (wherein they wholly Deal) that there is not a *Bill of Mortality* wherein many of their *Propheſies* are not Fulfill'd. But nothing of a *Publick Calamity* of any

sort can come, but what is Bespoke, and claim'd by hundreds of them.

But if the *Quaker-Prophets* knew so particularly of the *Fire* of *London*, how came it to pass, that they were not better provided against it? For it is well known that the *Quakers* in *London* did suffer as much by the *Fire*, as the rest of their Neighbours, and were as much *Surpriz'd* by it. As themselves have confess'd.

Tyranny *and* Hypocrisie Detected, 1673. *Sect.* 16. *p.* 38.

But worse than all this. When *Thomas Ebbit*, another *Prophet* of theirs, came out of *Huntington-shire* to *London*, a Day or two before the *Fire* (as a *Quaker*, tells us the Story) to warn them of it; the *Quaker-Sanhedrin* of their *Elders* at *London* took him to task, and having Examin'd his *Gifts*, rejected him, and *did almost persuade him that it was a* **Delusion**. As that *Quaker Author* words it. And so refusing to take warning, they shar'd with others in that Judgment.

But now as to *Solomon Eccles* (who, I suppose, is the *Prophet* Mr. *Penn* points at) I refer the Reader, for a Taste of his *Prophetick* Talent, to what is before said of him, *p.* 52.

But Mr. *Penn* has liberty to produce any other *Prophet* he thinks fit, upon this occasion. And he shall have a fair Hearing.

In the mean time, let all Impartial Men judge betwixt that *Sober* and *Christian Enthusiasm* which is *Profess'd*, *Taught*, and *Pray'd for* in the *Church of England*: And that *Mad* and

and *Blaſphemous Enthuſiaſm* which is ſet up amongſt the *Quakers*, to give forth *Pretended Propheſies*, and vent the greateſt of *Deluſions* in the *Name* of the *Lord*.

SECT. XXIII.

An Impartial Compariſon betwixt Fox, Muggleton, *and* Oliver's Porter. *Wherein is contain'd* Fox's *own Account, How he came by his* Inſpiration.

COmpariſons, in ſome Caſes, are odious. But when they are *Juſt*, they ſet things in the cleareſt Light: And we judge moſt Impartially of our own Faults, when we ſee them Reprehended in another. For this Reaſon I have pitch'd upon this Compariſon, and began with it in the *Introduction*, p. 5. and will conclude this laſt *Section* with it, to ſhew the *Quakers*, that their Pretence to *Inſpiration* is built upon no better or other Foundation than theirs whom they moſtly Condemn, and whoſe *Madneſs* is apparent to all the World. That if they be not able to ſhew any better *Plea* or *Authority* (as hitherto they have not) for their *Seperation* from the *Church* than *Muggleton* or the *Porter* have done, they wou'd ſeriouſly bethink themſelves, and Return. And to begin with what they moſt Value them-

themſelves upon their Gift of *Prophecy*, and even of the *Fire* of *London*, upon which Mr. *Penn* lays ſo great a ſtreſs, and makes Particular Inſtance, as above, this is to let him and others know that none of their *Prophets* told more expreſly of the *Fire* of *London*, than did *Oliver*'s *Porter*; and Great notice was taken of it; and I can produce thoſe who heard him *Proclaim* it *Publickly*: That is, General Threatnings of *Fire*, &c. He knew as little as the others; but when the *Fire* happened, then theſe General Sayings of his and others were thought of; and who pleas'd might think them *Prophets*.

Here let me intercede for a little Acquaintance of mine, and one very well known to Mr. *Penn*, that he may not be forgot, nor loſe his Place in this *College* of the *Prophets*. And he ſhall produce as good Vouchers for his *Gift* of *Prophecy*, eſpecially in *Curſing*, as *G. Fox* himſelf, or any *Quaker* ever was in *England*. His Name is **Lodowick Muggleton**! Who Pronounc'd a Curſe againſt ſeveral *Quakers* by Name, ſome of whom (*Joſ. Coale* was one) died ſoon after. Which he attributed to the weight of his Curſe, and urges as a Proof of his *Prophetick Spirit*; and it was as good a one as that which *G. Fox* tells in his Journal, p. 488. That Baron *Weſton* died ſoon after he had fallen into a great Rage againſt *Me*, ſays *G. Fox*: But *Muggleton* has many ſuch *Miracles* to ſhew, and is a Liberal *Curſing Prophet*, next to the Great *Fox*, who muſt always

ways have the Preheminence. But *Muggleton* Claims the *Second Rank* of *Worthies*.

And one of his *Disciples* told me, that they had a *Register* of his *Prophesies*, which in due time may be made Publick.

I. He got his *Inspiration* about the same time with *George Fox*; and both equally Qualified. *Fox*, a *Journey-man* to a *Shooe-maker* (which Mr. *Penn*. does not mention, but makes him keep *Sheep*, as *a just Figure of his after-Ministry and Service.*) And *Muggleton* a *Taylor*: And as they were equal in their *Endowments*; so the ground and occasion of their *Enthusiasm* was the same. That is, *Despair*.

Preface to Fox's Journal, p. 29.

For so G. *Fox* tells of himself, in the beginning of his *Journal*, p. 3, 4, 5, 8. *&c.*

And I had it as to *Muggleton*, from his own Mouth, long before *Fox*'s *Journal*, was Printed.

And their Case was so exactly the same, that when I read the *Journal*, it seem'd a very Repetition of *Muggleton*'s Story, as he told it to me.

They were both so deeply seiz'd with *Despair*, that, like the *Possessed Man* in the Gospel, they forsook all Human Conversation, and Retir'd into *Deserts* and *Solitary* Places, where they spent whole Days and Nights alone.

And *Fox* tells, *p.* 5. That when *Physick*, *was* Prescrib'd him for this, and *Bleeding*, they cou'd not get one *Drop* of *Blood* from him either in *Arms* or *Head* (tho' they endeavour'd it) *My Body* (says he) *being, as it were, dry'd up*

up with **Sorrows, Grief** *and* **Troubles**, *which were so great upon me, that I cou'd have wish'd I had never been born.*

This was the first Instance we find of a *Prophet*, who submitted to be Cur'd of his *Inspiration* by *Physick*!

But in this sad Condition, and *Rack* of *Soul*, he (and *Muggleton*, as he told me) wander'd about to several *Priests* and *Professors* (as he called them) *seeking Rest*, some Relief from his *Despair*; but *finding none*, no Advice that cou'd ease his *Tortur'd Mind!* he (as *Muggleton*) concluded the Fault to be in his *Physicians* (who themselves had run into *Schism* upon Pretence of their own *Enthusiasm*, and now read their *Sin*, in their *Punishment*) and therefore return'd to his House, whence he had come out, his own *Disorder'd* and *Distracted* Mind. *And* (as he tells us, p. 8.) *when all Hopes in them, and* [for their sakes] *in all Men was gone, so that I had nothing* (says he) *outwardly to help me, nor cou'd tell what to do* —— In this most *Dismal* of all Conditions, quite over-run, and given up to **Despair** (the **Blackest Fury** in **Hell**) no wonder his *Brain* was *turn'd*; (**Despair** in that height, is downright *Distraction*, and the greatest *Spiritual Madness*) in this *Lamentable* State, the least glimpse of *Comfort*, the smallest *Respite* from these *Intolerable Pangs* seem'd *Heaven* and *Paradise* to him. *Now was I come up in the Spirit* (says he) *through the* **Flaming Sword**, *into the* **Paradise of God.**

Journal p. 17.

All

All things were New; and all the Creation gave another smell unto me than before, &c.

This does lively expres the *Mad Joy* which a *Despairing Soul* does find in the least *Shadow* of *Relief*, in one *Drop* to cool a *Flaming Heart*; And, then *Fax* being *Prodigiously* **Ignorant**, took every new *Thought* that came into his Mind (tho *common* to almost all the rest of Mankind) to be no less then *Immediate* **Divine** *Inspiration*; that this was the very *Voice* of the *Lord* to him, that thus *The Lord* had spoken to him, as he *Blasphemously* boasted, in things, which every body of *Common Sense* knew as well as he: But his *Ignorance* made him think it a *Secret* to all Human kind; and the very *Thought* of it was worthy to denominate him a **Prophet** *sent from God*; and Exalted him to the height of *Spiritual Pride*; and many other *Devils* entering in with him, to his House ready fitted to receive them, his *Poor*, *Ignorant* and *Deluded* **Heart**, his *last state* became worse than the *first*.

Thus p. 5. He tells us a wonderful *opening* (to repeat his *Cant*) which *The Lord* gave to him; and sets it down a most Extraordinary Discovery, no less then *Miraculous* in Magnificent manner. Thus *About the begining of the year* 1646. (says he) *as I was going to* Coventry, *and entering towards the Gate, a Consideration arose in me, how it was said, That* **All Christians are Believers** *both* **Protestants** *and* **Papists**, *And the Lord open'd to me, that if all were* **Believers**, *then were all* **Born of God**. Here was a mighty Discovery!

At another time (he goes on) *as I was walking in a Field, on a* First-day *Morning, The Lord* **opened** *to me;* **That being Bred at** Oxford or Cambridge **was not enough to Fit & Qualifie Men to be Ministers of Christ:** *And I* **stranged** *at it; because it was the* **Common Belief** *of* **People.** *But I saw it clearly, as The Lord* **opened** *it to me; and was satisfy'd; and admir'd the Goodness of the Lord, who had* **opened** *this thing unto me that Morning.*

Now this Extraordinary *Opening*, which this *Cunning* **Fox** so *stranged* at, because, as he thought, it was the *Common Belief* of *People*, was never the *Belief* of any one Man in the World, that was not in a Fit of *Distraction* as great as *Possess'd* him, or his Neighbour *Muggleton.*

Nor did ever any Man, in his right Wits, say, *That being Bred at* Oxford *or* Cambridge, *was* **enough** *to make a Man fit to be a Minister of Christ?* Then cou'd no *Bishop* refuse to *Ordain* any Man that was Bred at *Oxford* or *Cambridge.* It is true, That *Learning* is a *Great*, and (without *Miraculous* Endowments, such as were given to the *Prophets* and *Apostles*) a *Necessary* Qualification to fit a Man to be a *Minister* of *Christ*, so as to be able to discharge his Office with *Profit* and *Advantage* to his *Flock*: And such *Learning* is generally to be had at *Universities* and *Schools*; and if this *Cobler* and his Brother *Botcher* had been Bred at *Cambridge* or *Oxford*, in all Probability, the Nation had been freed from both these *Mad-men* They had not been so *Mad*, so sottishly *Ignorant*, as to take

take the *Commoneſt Notions* in the World for ſuch *Wonders*, ſuch **Supernatural** *Revelations*; and to have Magnify'd themſelves above all Man-kind, for what all Man-kind knew better then they did.

Fox had never Recorded it as ſuch a wonderful *opening*, what he tells, *p.* 6. *At another time* (ſays he) *it was* opened *in me*, **That God who made the World, did not dwell in Temples made with Hands.** *And this at the firſt* (ſays he) *ſeem'd a ſtrange Word.* **Mighty ſtrange!** *Fox*, it ſeems, did not know before but that God Dwelt in a *Church*, as a Man does in a *Houſe*, ſo as to be lock'd up, and to be no where elſe when He was there! This is a worthy Man to make a *Prophet* of! And theſe are Notable *Diſcoveries* that he has made! And ſuch are all his *Diſcoveries*; all his *New Light*. Even this *Fundamental*, *Diſtinguiſhing* **Principle** of the *Quakers*, of *The Light within*, that is, as all the *Sober* of them do *Now* pretend to explain it, and ſay that *Fox* himſelf meant no more by it, than that we are not only to look to *Chriſt* **without us**, and, by a meer **Hiſtorical** *Faith*, to Believe that He *Died*, *Roſe*, &c. for us; But that we muſt receive the *Influence* of His *Holy Spirit*, **within us**, in our *Hearts*; and that this is it which does *Enlighten* and *Sanctifie* us, &c.

And this no *Sober Chriſtian* ever yet did deny. So that, if this be all they mean by it, *Fox* brought no New *Principle* into the World; no more than all the *Chriſtian World* knew and believed. Only he was *Ignorant* of that: And his

his own *Groſs Ignorance* is all that he has Diſcover'd to us.

But he, being thus prepar'd, came at laſt to be fully *Poſſeſs'd* with the *Spirit* of *Enthuſiaſm*; and whatever Roving *Imagination* (which is ſtrongeſt in *Mad-Men*) took place in his Head; He did *Dictate* it forth as the *Immediate Command* of *God*; And perhaps (for who knows the Length which **Enthuſiaſtick** *Madneſs* may run!) Might come at laſt to Believe himſelf.

When the Lord (ſays he, p. 24.) *ſent me forth into the World, He forbad me,* **To put off my Hat to any** —— *And I was required to* **Thee** *and* **Thou** *all Men and Women.*

Such Hideous Stuff is all the reſt of that *Journal*! And perhaps when *Muggleton* is dead, ſome of his Diſciples, may, after this Example, give us a *Legend* of his *Miſſion*, *Life*, and *Miracles*: Which will be nothing behind this of his *Colleague* **For**: For he began in **Black Deſpair**, as the other; and both carry'd it on with the moſt *Ignorant* and *Wild* **Enthuſiaſm** that, it may be, was ever heard of.

II. There was a third *Prophet*, of the ſame *Graſs*, who might have gain'd as many *Proſelytes*, and been as Famous in his Generation, as either of theſe, but that he was hindred from *Travelling*, by the Temptation of a very Convenient and Proper Lodging provided for him in *Moor-fields*. His *Education* and *Accompliſhments* were equal to the others; but he came to greater *Preferment*; He was by *Profeſſion* a *Porter*, to which he was advanc'd in

Oliver's

Oliver's Court; where having learn'd to *Cant*, in the then *Mode*, he Commenc'd an *Enthusiast Preacher*, and (as *Fox*) never *Recover*'d to the Day of his Death. He cou'd quote *Scripture* as *Fast*, and to as little *Purpose*, as either *Fox* or *Muggleton*: Nor did he want his *Disciples*.

I was one Day making a Visit to him, with the rest of his Collegiates; and upon a Grass-Plat before his Window, which was the End-Room of the Building next the *Postern*, I saw some Women, very busie with their *Bibles*, turning to the Quotations, as he *Preach'd* to them out of the Window; and they did Sigh and Groan, and shew'd as strong Motions of Devotion, as cou'd be seen at any *Quaker-Meeting*. I thought indeed they had belong'd to the *Family*; and told the Keeper, That he ought not to dispose of these so near one another, but shou'd separate that *Preacher* and his *Congregation*, because they fed one another's *Madness*: But he told me, that he had Charge of none but the *Preacher*; and that there often came Persons to hear him Preach, and wou'd sit many Hours under his Window, with great Signs of Devotion.

This gave me the Curiosity to speak to one of these *Women*, a Grave, Sober-like *Matron*; and I ask'd her what she cou'd profit by hearing that *Mad-man*? She, with a *Compos'd Countenance*, and as *Pitying* my *Ignorance*, replied, That *Festus* thought *Paul* was *mad*. Which made me reflect, that there were several Sorts of *Madness*; and what ill luck some *mad Folks* had to be *clos'd up*, whilst others went *about the Streets*.

This, and not *Prisons*, had been the proper *Lodgment* for *Fox* and *Muggleton* (who boasts too of his Sufferings) as well as *Oliver's Porter*.

III. But (if there cou'd be any *Diversion* in *Madness*) it wou'd make one *Merry*, to behold the *Civil War*, as there was constantly betwixt *Oliver's Porter*, and the other less *Mad-men*, who call'd him *Mad*, and he call'd them *Wicked* and *Prophane*, and Pronounc'd *Curses* against them *In the Name of the Lord*, for Despising his *Gifts* and *Mission*; so do the *Quakers* and *Muggletonians* **Curse** one another bitterly; and call one another *Serpents* and *Sorcerers*. I have heard a *Quaker* say, that *Muggleton* deserv'd all that he met with, that is, *New-Gate*, *Pillory*, and his *Books* burn'd; because, said the *Quaker*, he was a *Deceiver* of the *People*. And *Muggleton* says the same of them, and that *Fox* met better Treatment than he deserv'd. And the Authority of the one is as good as the other. And there we leave them.

IV. But this I must say, that *Muggleton* sticks truer even to *Fox's Principle* of *Enthusiasm*, than either *Fox* himself or his *Followers*.

For **Fox's** *Chief* and *Only* **Principle** was *at first*, to Direct Men to the *Inward Anointing*, and that *They needed no Man to teach them*; *but as the* **Anointing** *teacheth them*. Therefore that they should *come off from all Men's Teaching unto God's Teaching*: For that *God was come to Teach His People Himself*. But *Fox* wou'd not

See his *Journal*, *p.* 5. 31. *and* 57.

trust

trust to this; for he went about Teaching *outwardly*, and has Erected an **Outward** *Church-Discipline* and *Authority* to *over-rule* that **Anoint-ting**, if it prove *Refractory*. And though they have rejected the *Sacraments* as **Outward** things; yet they keep up an **Outward** *Ministry* and *Preaching*; which are more Inconsistent with their Principle, of Reducing all to the *Inward*, and waiting for the *Lord*, in silence, *within*, &c.

But *Muggleton* has no **Outward** either *Sacraments* or *Teaching*, nor any **Outward** *Worship*, or *Assemblies*, for any thing Relating to *Religious Matters*; but leaves every Man *Free* to follow his own *Impulse*, and to an **Universal** *Liberty* of *Conscience*. If any Embrace his Principles, *Welcome*. If not, *Let them go*.

This is *true Liberty of Conscience*; and sticking to the **Inward** *Principle*.

With which the **Quaker**-*Preaching*, and *Church-Discipline*, is altogether inconsistent; even as *at first* Taught by themselves.

V. However, *Muggleton* and *Fox* must be allow'd to be Brethren (tho' not in equal Perfection) because they both set up to Destroy the *Outward*, or whole *Body* of *Religion*; and Reduce it all to a *Skeleton*, or a *Ghost*, upon Pretence of giving Preference to the *Spiritual* or *Inward* Part of *Religion* (which none denies) as if one shou'd Destroy the *Cask* to Preserve the *Wine*, upon Pretence that the *Cask* is no part of the *Wine*.

But these two *Mad-men*, **Fox** and **Muggleton**, being totally Ignorant of this, thought themselves *Spiritual*, by running down all *Outward Forms*; and both their *Inspirations* came from the same Author, *The Father of Lyes*, who, in that *Hurricane of Schism* and *Rebellion*, got an *Act of Parliament* for *Toleration* and *Liberty of Conscience* to sow his *Tares* at *Noon-Day*, with *Doors open*, and he made full use of his Liberty. He enter'd into the *Herd* of our *Swine*, the *Beasts* of the *People*; and drove them over *Precipice* of *Enthusiasm*, to perish in the *Ocean* of *Heresie* and *Error*. Among these *Jannes* and *Jambres*, **Fox** and **Muggleton**, were *Chiefs* of greatest Note. But **Fox** has got more *Followers*; of late, some, though very *Few*, of more *Sense* and *Learning*. Whose Labours have rendered their Cause much more deform'd; like a *Monkey* dress'd in *Man*'s Cloths, and set on Horseback; or, as a *Jewel* hung in a *Swine*'s *Snout*. The *Jargon* was something agreeable to the *Enthusiasm* of *Mechanicks*; both' alike *Intelligible!* But to see it dress'd up in the Guise of *Learning*, and set off in Mr. *Penn*'s *Elegant* Stile — **'Tis such a Sight!** And it has *undone* them, by *discovering* them: For being now made to speak *Sense*, they are capable of being answer'd by *Reason*.

VI. There are several others of *Fox*'s Disciples, whom I might justly bring in to this Comparison; and I have shewn more Monstrous Delusions, and even *Diabolical Possessions* amongst the *Quakers*, than any they can instance amongst the *Muggletonians*; and which are much more dread-

dreadful than the *Enthusiastick Madness* of *Oliver*'s *Porter*.

Yet while they are enrag'd against the others, they endeavour (all that is in their Power) to *Extenuate* and *Excuse* the far greater *Excesses* amongst themselves. And when any of them are found out, and detected so plainly to the Eyes of the World, that they are forc'd (seemingly at least) to disown them; yet they do it with more *Tenderness* and *Alleviation*, than they afford to any of those who separate from them, though upon the strongest *Conviction* of their *Consciences*, and the most Rational Grounds.

This is the Reason why the *Quakers* cou'd *Palliate* and *Excuse* James Milner, as above-told, for saying that he himself was *God* and *Christ*: but yet were all in a Flame against *George Keith*, for Preaching the *Insufficiency* of their *Light within* to *Salvation*, without the *Person* of the Man *Christ Jesus*, as *without us*. For this destroy'd all their *Foundations*, and the *Kingdom* of *Satan* which he had set up on high amongst them. And therefore he stirr'd up all the *Rage* and *Zeal* of his *Proselytes* against any who durst assault his *Asylum*, his very *Temple* and *Throne*.

James Milner was judg'd to have a *Pure Seed* in him, notwithstanding of his *Horrid Blasphemy* and *Lying Prophecies* before told. For they were indeed the *Pure Seed* and *Doctrine* of the *Quakers*, tho' he blurted it *Unseasonably* and too *Plainly*.

But *G. Keith* for his most *Christian Doctrine*, of a *Christ* **without**, was Condemn'd by their late *Yearly Meeting*, in their *Bull of Excommunication*, as **Acted by an Unchristian Spirit—And it is the Sense and Judgment of this Meeting** (say they) **That the said** George Keith **is gone from the Blessed Unity of the Peaceful Spirit of our Lord Jesus Christ, and hath thereby separated himself from the Holy Fellowship of the Church of Christ**, &c.

This is as High as any *Pope* or *General Council* ever yet pretended. It is not only from the Fellowship of the *Quakers* in *England*, or *Pensilvania*, but of the *whole Church of Christ*. Of which the *Yearly Meeting* of the *Quakers* in *London*, think themselves the sufficient *Representatives*, and capable to *Determine*, and *Conclude* them by their Votes.

But there is one thing come in my way, which I ask the Reader's Patience to set down. It is told before, p. 68. how Mr. *Penn* at *Ratcliff-Meeting*, the 17th of *Feb.* 1694. Pronounc'd *G. Keith* an *Apostate* **In the Name of the Lord.** This was before *G. Keith*'s Condemnation in the *Yearly Meeting* 16th of *May*, 1695. This *Apostacy* of *G. Keith*'s was by the *New Doctrine* of a *Christ without*, he had Preach'd in *Pensilvania*, which occasion'd the *Tryals* and *Debates* there, I have mention'd. And upon the noise which these Proceedings made here in *England*, amongst the *Quakers*, Mr. *Penn* (the *Proprietor* of *Pensilvania*) wrote to one *Robert Turner*, a *Quaker*, *Justice of Peace* in

Philadelphia, where the greateſt Conteſt was, about *G. Keith*'s New Doctrine, in which Letter were theſe Words: *I am ſorry any ſhou'd Quarrel Honeſt and Learned* George Keith: *My Love to him. Let him live in his Principles. If I come there, that Controverſie, with the reſt, ſhall ſoon vaniſh; and he ſhall want no Encouragement from me; for* I love his Spirit; *and Honour his Gifts, and his Peculiar Learning, eſpecially Tongues and Mathematicks, his Platonick Studies too: All being ſanctify'd to the Truth's Service, which is worthy to have the Preheminence.* Thus Mr. *Penn*. And that which I wou'd know from him, is, Whether *George Keith* has *ſince* vary'd from that Doctrine which he *Then* Preach'd in *Penſilvania*? I do not hear it is ſo much as alledged that he has, in the leaſt Tittle, vary'd ſince that time. And if ſo, here will be a ſad account of that **Infallible** *Diſcerning Spirit* which the *Quakers* do appropriate to themſelves to Judge *Perſons* and *Things*, *Powers*, *Magiſtrates*, *Kingdoms*, and *Churches*. And may it not, upon this occaſion, be ſaid to Mr. *Penn*, in the Words of *G. Fox* (Gr. Myſt. *p. 96.*) *Thou not being* Infallible, *thou art not in the Spirit, and ſo art not a Miniſter.* For when he wrote the above Letter, he judged *G. Keith* to have a *Right Spirit*, and deſir'd to let him live *in his Principles*: And yet, for the very ſame *Principles*, he has ſince judged him *an Apoſtate, over the Head of Him.* **I love his Spirit**, ſays Mr. *Penn*. It is **An Unchriſtian Spirit**, ſays

See before, Sect. VI. p. 33.

the *Yearly Meeting*, whereof Mr. *Penn* was a Principal Member. **The Tendency of divers of his late Writings** (says the *Yearly Meeting*, in their aforesaid *Bull of Excommunication* against *George Keith*) **hath been to Expose the Truth**: Did not Mr. *Penn* then *guess* very ill, when he gave it under his Hand (as above-said) that *All* G. Keith's *Studies were sanctify'd to the Truth's Service*? These *Writings* which the *Meeting* meant, were what *G. Keith* had Printed in *Pensilvania*, in Defence of those *Principles*, which Mr. *Penn* then approv'd, at least so far as to give them *Toleration*, and to let *G. Keith* live peaceably *in them*. For *George Keith* had not, before that *Excommunication*, Printed any thing against the *Quakers*, after his return into *England* from *Pensilvania*.

VII. Now since they so plainly Contradict themselves, and one another, and have thus palpably expos'd their vain Pretence to a *Spirit of Discerning*; which whosoever wants, even to the length of knowing Men's Hearts (which is the Peculiar of *GOD* alone) and to *Distinguish an Holy Man from an Un-Holy Man, without speaking ever a Word*, and to give an *Infallible Character of any Man's Estate, and how they stand before God*, cannot (according to *G. Fox*) be a true *Minister* of *Christ* (as before is shewn, *Sect.* VI. N. II. *p.* 33, 34.) wou'd it not now be proper to exhort these Men to *Repent*?

But must tell them, that they must first Cease to be *Quakers*: For they who pretend to *Infallibility* can never *Repent*, or *Acknowledge*

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a *Fault*. Therefore the *Quakers* do not ask *Pardon* for *Sin*, becauſe they pretend that they have no *Sin*. If any one can give Evidence, that ever he heard, at any *Quaker-Meeting*, *Remiſſion of Sins* Pray'd for, he is deſir'd, for the Vindication of the Truth, to declare it.

God has Promis'd to *Give* to thoſe who *Ask*; but thoſe who will not *Ask*, have no Title to any *Promiſe* in the *Goſpel*. Their Condition is the moſt *Deſperate* of any of Mankind. The Lord help them, And hear our Prayers for them, ſince they will not *Pray* for themſelves. Had ever the *Devil* any *Poor Creatures* at ſuch a Lock before! To barr up their way, by a *Proud* and *Blind Conceit* of *Perfection*, *from Seeking*, or ſo much as *Wiſhing* to Return from their *Sin*!

And the ſame Principle muſt keep them from making any *Reſtitution* to *Man*: Becauſe a *Wrong* to *Man*, is a *Sin* againſt *God*; and therefore, if they cannot *Sin* againſt *God*, they cannot do any *Wrong* to *Man*; and, on the contrary, if it can be prov'd, that they have done any *Wrong* to *Man*, it follows certainly, that they can *Sin* againſt *God*. Therefore, they muſt put it to that Iſſue, whether any *Quaker* ever *Wrong'd* any other Man; and to let their *Infallibility* ſtand and fall with this. They muſt do this, they cannot refuſe it, as being a neceſſary Conſequence of their *Principles*. And yet they will not do it; they cannot do it: Becauſe there are many and undeniable Inſtances which can be produc'd to

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the contrary; and if the *Friends* desire any, for satisfaction, they shall have sufficient: But, for the present, I do here demand *Reparation*, in the behalf of the *Church* of *England*, for all the Vile and Scandalous *Epithets*, which the *Quakers* have bestow'd upon Her (some of which I have Repeated) and indeed upon the whole *Catholick Church*; and upon all the *Christian Kings* that ever were in the World, making them all *Apostates* and *Anti-Christs* (as above is Quoted out of *G. Fox*'s *Several Papers*, &c. 219, 220.) and likewise in behalf of all the *Particular Persons* whom they have traduc'd, with such *Odious* and *Hell-fetch'd* Names before-mention'd, *Sect.* XVII.

But particularly, in behalf of one whom they have most scandalously *Robb'd*; the Person wrong'd, is Mr. *Selden*, and the *Thief* is *Francis Howgil*, in whose Works there is a Discourse against *Tythes*, that is *Hol'n*, most apparently, in whole Paragraphs *Verbatim*, out of Mr. *Selden*'s *History of Tythes*; which I have compar'd. It was shew'd to me as a *Learned* Piece of a *Quaker*; but I soon found the Deceit, and think it incumbent upon me to Detect it. This will let the World see, that the *Quaker's* Railing against *Learning*, was only because they themselves had none of it: But when they thought that they cou'd make any Advantage by it, they wou'd venture even to *steal* it from others.

I wou'd now desire the *Friends* to tell me, whether *Selden* was not *Inspir'd* as much, or rather more than *Howgil*, since *Howgil* only stole

ſtole from him? And whether this *Plagiary Art* has not mightily expos'd the *Friends* aſſurance of their own *Infallibility*; ſince they durſt not truſt to their *Light within*, but come for help to thoſe, whom they had *vilify'd*, and run down as very *Anti-Chriſts* and *Devils*, and the *Seed* of the *Serpent*? *Let no Man have the Name of a Miniſter* (ſays *G. Fox*, in his *Several Papers* before Quoted, *p.* 33.) *that is made at Schools and Colleges, by the Tongues the Natural.*

But, it ſeems, their *Miniſters* may borrow *Tongues* from thoſe that are bred at *Schools* and *Colleges*, as the *Iſraelites* did *Jewels* from the *Ægyptians*.

But the *Iſraelites* did not *ſteal* the *Ægyptians Jewels*: They had their good leave before they took them.

But, alas! They ſtole their *Gods* too. Theſe *Quakers* (whether they know it or not) have *ſtol'n* and *improv'd* the Ancient moſt *Anti-Chriſtian* **Hereſies**, as I have ſhewn above, *p.* 145.

VIII. They have rather outdone them, even *Diotrephes* himſelf, in loving the *Pre-eminence*, and that above the very *Apoſtles*.

They really thought themſelves to have a Diſpenſation beyond the *Prophets* or *Apoſtles*; whom they call'd *Low and Carnal in their Day* (ſee before, *p.* 26.) I can name thoſe that now ſtand high among them, who being preſs'd with a Text out of one of *St. Paul's* Epiſtles (not twenty Years ago) did, before many Witneſſes, of the Principal *Quakers*, not

not ſtick to ſay, *That* Paul *was Dark and Ignoſſant*, like—(*him whom they oppos'd*) *and that they w beyond him.*

The occaſion of this (if the *Friends* pretend not to remember it) was a ſolemn *Meeting*, or *Council*, which was call'd of ſome of their Principal *Preachers* in *London*, about the Year 1678. upon an Accuſation preferr'd by ſome of them againſt one of their Number, for theſe Three *Heretical* Doctrines, as they Eſteem'd them: 1. *That the* Body *of* Chriſt *aroſe out of the Grave.* 2. *That* Chriſt *is to be Pray'd to.* 3. *That we muſt come to the* Father *through* Chriſt.

There were various Opinions in that *Learned Council*, concerning all of theſe; they being ſuch *Deep* and *Abſtruſe* Points in *Divinity*! But none of the *Heretical* ſide were *Diſown'd* by the other, or caus'd to ſign *Inſtruments of Condemnation againſt themſelves*, as in other Caſes is uſual with them.

Upon the ſecond Point, that Text, 1 *Cor.* i. 2. being urg'd as a Proof for the *Invocation* of *Chriſt*, the above-Anſwer was return'd, *That* Paul *was Blind and Ignorant*, and that *they ſaw beyond him.* And they ſtood upon it, that no *Engliſh Quaker* was ever heard Pray to *Chriſt.*

If the *Friends* think it more for their Service, that *Name*, *Time*, and *Place* be ſet down; it ſhall be done, whenever I can ſay, that it is upon their Requeſt; becauſe I wou'd be *Civil.* In the mean time, I can tell them, that about the Year 1652. *John Parrot*, one of their Chief

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Preachers, being queſtion'd for ſome Expreſſion he had us'd, he juſtify'd himſelf, by ſhewing the like in the Prophet *Hoſea*; to which *George Fox* anſwer'd, *That the* Prophets *were not come to the* Son. This was a common Saying with him. And at another time, one preſſing *John Bolton* with the Authority of *Abraham*, he ſaid, *Abraham* was before *John*; and that the *leaſt in the Kingdom* (i. e. of the Quakers) *was greater than He*. But of this enough before: And it is now time to come to a Concluſion;

IX. Having firſt given this Advertiſement to the Reader, that I have not to ſome few Matters of fact ſet down my Vouchers; And ſometimes ſet down but the two firſt Letters of their Names, which is but ſeldom; and then only when they were not willing (unleſs upon neceſſity to clear the Truth, which they will not refuſe) to have their Names expos'd to the *Fury* of the *Quaker-Spirit*; which throws ſo much Dirt upon any who dare oppoſe them, that no Man, though never ſo Innocent, wou'd deſire to be ſo Beſpatter'd; which is the Reaſon given by the Ingenious Author of *The Third Part of the Quakers Quibbles*, Printed 1675. why he did not let himſelf be known. And may be one Reaſon why they have not yet attempted any Anſwer to that Book alone (I think I may ſay) of all that have been wrote againſt them: Being depriv'd of their belov'd *Topick*, which they uſe inſtead of *Argument*, to *Vilifie* and *Diſcredit* all that is in their

their Power, the *Good Name* of any who write[s] againſt them.

Let the Reader take this for one Reaſon (if he pleaſe) tho' I ſay not that it is the only one, why the Author of this ſmall Treatiſe has not troubled the World with his Name.

For he deſires no ſtreſs to be laid upon *who ſays*, but upon *what is ſaid*. Beſides, he thought it needleſs to tell his Name to theſe Gentlemen with whom he has to do; becauſe, as before Quoted, p. 33. *George Fox* ſays, That *they* (the Quakers) *have an Infallible Judgment to judge* **Perſons** *and* **Things.**

Which yet has not diſcover'd to them the *Author* of *The Quakers Quibbles*: And *this Author* may perhaps eſcape as well; tho' his Concern is not great, if it prove otherwiſe.

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The CONCLUSION.

I Will make no Excuſe for the length of this Diſcourſe, becauſe that wou'd make it longer. But I think it neceſſary to give the *Quakers* this Satisfaction (if they will take it as ſuch) and to aſſure the Reader, that there is no mixture of any Perſonal Prejudice in this Undertaking: For I do freely own, that I have a real Kindneſs and good Wiſhes for every one of the *Quakers* that I have hitherto been acquainted with; and I never receiv'd any ſort of Diſobligation from any of them, in my whole Life. And that it was, in a great meaſure, for their ſakes, that I engag'd my ſelf in this Controverſie; out of an earneſt Deſire to open the Eyes, at leaſt of ſome of them, to ſee thoſe Horrible Deluſions, wherein they are led. And, in the next place, to hinder the Encreaſe of ſuch Pernicious Doctrines, and prevent others from falling into their Snares.

But becauſe it wou'd be too great Hopes to expect the Converſion of all of them at once (I wiſh I may be miſtaken) and that I am told it is their Cuſtom to Anſwer all Books which are Printed againſt them;

I do, before-hand, give a neceſſary Caution to whomſoever ſhall be appointed to this Task, That they ſhou'd not, after their uſual Faſhion, carp at ſome *Word*, or *Expreſſion*, and neglect the whole Subſtance of the Matter againſt them, or give one general Evaſive Anſwer to the whole; as they have done to the *Seven Quæres*, bearing Date the 15th of *May*, and Preſented to their late *Yearly Meeting* the 17th of the ſame *May*, 1695. (the ſame Day that they Excommunicated *George Keith*) whereby the better to Conceal their *Janus* Anſwers, which *All* carry two *Faces*, looking two direct contrary ways. For being Caution'd in the Introduction to the ſaid *Quæres*, in as plain Terms, I think, as Words can bear, of their manner of double *Anſwers*; particularly as to the *Nature* of *Chriſt*, how that they can ſubſcribe the whole *Creed* (as above-told) and yet not mean one Word of it of a *Perſonal* Chriſt, exiſting *now* in *Heaven*, in his own true *Human* Nature, without all other Men: Or that he is *now* any otherwiſe a *Man*, than as exiſting in His Saints: But that they mean all they ſay of their own *Light within*, which they call a **Spiritual** *Chriſt*, and ſhedding **Spiritual** *Blood*, &c. *within* them. And being thus *Caution'd*, and Deſir'd to clear themſelves from this Imputation (if it was one) by giving a plain *Yea* or *Nay* to the ſaid *Seven Quæres*, of which the 1ſt *Quær* was, *Do you believe in a Chriſt without you, now in Heaven*? And *Quær. 6. Is Chriſt now, at this Day, and for ever to come Truly and Really a Man,*

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a True and Proper Human Nature, without all o-ther Men? These are *plain* and *short Quæres*, and yet they say, in their Answer, That they cannot give their *Yea* or *Nay* to each *Quæry* as desir'd, because they were not *Plain and Direct Quæres.* And therefore, put them all off together, with one *General Answer*; wherein they proceed in the same manner against which they were Caution'd, and which they were told was laid to their Charge, as a *Trick* and *Deceit* of theirs to Hide and Cover their *Monstrous Heresies*; but, notwithstanding of all this Provocation, they still use it; they must use it, for they have no other way left to blind the Eyes of the World, and to preserve the least pretence to the Name of *Christian.* Accordingly, in their said Answer, they tell of **Christ**, *born of the Virgin* Mary, *who suffered under* Pontius Pilate, *&c.* but they keep off the whole stress of the *Queres*, viz. Whether they believe in such a *Christ*, as **without them**? And that he is *now, at this day, a Man*, **without all other Men**, No, not a word of this, this pinches too close. And I think this a full *Confession* of their *Heresie*; while they will not, by any means, be brought in plain Terms to disown it. And then give such a *Senseless*, and apparently *False* Excuse for it; as that the *Quæres* were not so *Plain*, and *Direct*, as that they cou'd Answer to them *Particularly*: And refer, in general, to their Books already Printed.

Out of some of which, *George Keith* has Collected their *True* and *Genuine* Answers, to each of the said *Quæres*: And they are Printed,

together with the *Quæres* and their *Answer*, by *Walter Kettilby*, at the *Bishop's Head* in St. *Paul's Church Yard*, 1695. under this Title, *Gross Error and Hypocrisie Detected*, &c. to which I refer the Reader.

And, I may, perhaps, present him with a further Examination of the above-said *Quaker-Answer* to the *Seven Quæres*, of their waving to *Answer*, as to the *Satisfaction* of *Christ*; wherein they dare not deny themselves to be direct *Socinians*; and of some other Material Points, which I will not insist upon, in this, that has already swell'd so much beyond its first-intended bounds.

Only I do *now* give this Caution to those *Quakers* who shall be ordain'd to Answer this Book (if they so think fit) that they serve it not as they have done the *Quæres* before-told; but that they wou'd Reply distinctly to each *Section* by it self: And not Answer a Book, as *Rats* do, by nibbling at some Corners of the Leaves; stealing through it like *Moths*, to no other purpose than to deface some *Words* at a venture, without any need so much as to open the Book, or examine into the *Sense* and *Meaning* of it.

Otherwise, let them pass it, in *Silence*, and that shall be taken for a full *Confession* of the *Charge*.

But if they will Answer, I desire that they wou'd (for Brevity, and to give us a taste of their Spirit) begin with a plain *Yea* or *Nay* to the *Two* of the *Seven Quæres*, which are above inserted, *viz.* the *First* and the *Sixth*. These

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are not so *Long*, nor so *Intricate*, as not to admit of a Plain *Yea* or *Nay*, in Answer to them: But if the *Quakers* refuse this, or shall ever again, after all this *Caution*, give only a *General* and *Evasive* Answer: Then I shall Conclude, and I believe all the *Readers* with me, That nothing fair is intended by them, or to be expected in their Answers to all the rest of this Book: And that they are not one in the Faith.

24th of *February*, 169⅞.

Being St. *Matthias*'s Day, who was Chosen in the Place of the Traytor *Judas*: And the *Collect* Prays for True and Faithful *Pastors* to the Church, and to preserve Her from *False Apostles* and *Teachers*. Amen.

ADVERTISEMENT.

PAge 79, I have set down a Quotation out of Mr. *Penn*'s *Address to Protestants*, which I took out of another Print, not having the *Address* by me to Consult. But because I love not to take Quotations upon trust, I procur'd the Book (tho' after that Sheet was Printed off) and found indeed the Words exactly as Quoted: But (to do Mr. *Penn* right) they were not set down as his Opinion; but rather as one of the Grounds of *Persecution*, which he finds fault with. Yet the use for which I brought that Quotation, will suffer nothing for the loss of it: For it was added but by the bye, in aid of a larger and more full *Quotation*, against *Liberty of Conscience*, which I have faithfully Transcrib'd out of Mr. *Penn's Brief Examination and State of Liberty Spiritual*. For his *Address to Protestants, upon the* (then) *Present Conjuncture*, An. 1679. when the *Quakers* needed a *Toleration*, run so High for *Liberty of Conscience*, and against *Persecution*, that the *Seperate-Quakers* took advantage of it against *George Fox*, and the rest of the *High Church Quakers*, who had *Excommunicated* them, for not *submitting* to their *Authority* and *Injunction*. And this gave no small Offence to the *Foxonian-Quakers*, who, for this Reason, were not pleas'd with Mr. *Penn*'s *Address*. Therefore, to mollifie them; and to keep up the full *Authority* of *Their Church*, tho'

tho' he wou'd throw down *Ours*, he wrote his *Examination and State of Liberty Spiritual*, An. 1681. which is (in effect) an *Answer* to his *Address*, and totally overthrows it; and all Pretence to *Liberty of Conscience*, which he calls *A Loose Plea*, even in the *smallest* Matters, as you will see in the Quotation which I have set down, *p.* 77 and 78. And therefore that Quotation out of his *Address*, which I have mention'd, *p.* 79. *viz.* That *Holy Living is become no Test among us, unless against the Liver*; *The Tree was once known by its Fruits, 'tis not so now*; *the better Liver, the more Dangerous, if not a Conformist.* I say this, tho' design'd by him against the *Church* of *England*, for not giving *Toleration* to the *Quaker-Heresies*, because of their *Innocent Lives*, as they pretended, lies still against Mr. *Penn*, and the other *Foxonian Quakers*; for their Severity (as far as their *Power* reached) against the *Separate Quakers*, as *Story*, *Wilkinson*, &c. who differ'd from them in much *smaller* Matters than the *Quakers* do from Us. And the *Lives* of these *Separatists* were as unexceptionable as any of the *Quakers*: Yet this was no *Plea* for Favour from the *Church-Quakers*, *Holy Living was no Test with them*, &c. as Mr. *Penn* has said, and it is left to him to Answer. And tho' the use I made of it was in Relation to the *Separate Quakers* (as you will see in the Place) and that it is still, as quoted for a full Proof in that Point; And therefore I needed not have made any Excuse for it; Yet, because Mr. *Penn*, in the Place quoted, did

not ſpeak it with Relation to the *Separate Quakers*, but to the *Church of England*, I thought it was fair to tell ſo much in this *Advertiſement*. And I have been ſo careful in my *Quotations*, that though diſproving of them was the only effectual Anſwer cou'd have been given to *The Snake*, yet *G. Whitehead*, in all his *Venomous Antidote* againſt *The Snake*, has not found one to be *Falſe*: But generally ſlides from them, without taking any notice of them; becauſe he well knew they cou'd neither be *Diſprov'd* or *Anſwered*. And all the *Quaker-Books* (eſpecially of ſo great a *Rabbi*, as *G. Whitehead*) being *Approved* by their *Second-Days-Meeting* of their *Preachers* and *Elders*, we muſt take it for granted, that this is the Opinion of them All. And therefore that we have All their *Suffrages* to the *Truth* of the *Quotations* in *The Snake*: which is the very *Jugulum Cauſæ*, and inferrs all the reſt.

A

SUPPLEMENT,

Upon occasion of George Whitehead's *Answer to* The Snake in the Grass, *lately Published.*

SInce this *Second Edition* of *The Snake in the Grass* began to be Printed, there has come out an *Answer* to it, by *George Whitehead*; with which I am very well pleas'd, because it *Confirms* all the *Matters of Fact* there Related, to every Purpose and Intent for which they were produc'd: And he has not detected one *False Quotation* of all that I have brought out of their Books. And to have detected such, was the only proper *Answer* that cou'd have been given. Therefore the *Reader* may now securely depend upon the *Quotation* have produc'd; which is, in effect, the whole Cause.

If you will ask me, of what then does *George Whitehead*'s Answer consist? Why, of bitter *Railing* and *Threatning*, if I shou'd write any more against them: Of very *Poor* and *Guilty Excuses* for some things that are Objected a-

gainſt them: And a total *Silence* or *Forgetfulneſs* of the moſt *Material* Points wherein they were Accus'd: Of calling this a ſevere *Perſecution* againſt them: Of Pleading *Not Guilty* to the *Charge*, without *Diſproving* any part of the *Evidence*.

In ſhort, it was intended purely to have it to ſay, That there was an Anſwer to ſuch a *Book*: And that is enough with the *Quakers*; who are not permitted to read the Books that are written againſt them; and receive as *Goſpel*, whatever their *Rabbies* Dictate. And as for others, I ſuppoſe the Courage of the *Quakers* is ſomewhat abated, to hope for more *Proſelytes*, ſo that if they can but ſecure the *Conqueſts* they have already Made, they will be content not to extend their *Empire*: At leaſt, for the preſent, not till they ſee another fit occaſion.

When I ſhall have leiſure to conſider this *Anſwer* of the *Quaker* κατὰ ποδα, which, for their Good, I do intend; I hope, by it, to put an end to my Pains, in this Controverſie: And, to make it fully appear to all the World, and to all of Themſelves, who will not ſhut their Eyes, that they have not been falſly *Charged* by me: That the *Vile Hereſies* objected, have been Taught among them: And that the *Defences* and *Excuſes* which ſome of them do make for this, renders them threefold more Culpable; by ſhewing, that they Apprehend theſe *Errors*, which they ſeem to Diſclaim, and yet will not *Condemn* them, nor thoſe who *broach'd* and *ſpread* them abroad,

broad, but ſtill ſtick by them, maintain and defend them, as *True* and *Infallible Guides*; and, as ſuch, Recommend them to the vaſt Multitudes of their Deluded Followers: whereby theſe deſtructive *Errors* are kept alive, and ſtill propagated amongſt them.

And ſince I find, that there is no doing of them Good, but againſt their Wills; I will run the *Hazard* of what they *Threaten* me with, and venture their *Diſpleaſure*, rather than fail in my *Chriſtian* Duty towards them, to contribute my Pains to open their Eyes, and ſave them from *Deſtruction* both of *Soul* and *Body*. And I truſt in *God*, that He will *Protect* me from their *Rage*, while I have no other Deſign (which I can ſincerely ſay before Him) than their *Good* and *Salvation*.

But becauſe the Reader may not take my Account of this *Anſwer* of *George Whitehead*'s wholly upon Truſt, before my *Reply* ſhall come out, I will here give him a *Specimen* of the Truth of what I ſay.

1. *Firſt* then, he wholly paſſes by what one wou'd think a *Material* Objection againſt them, of the manifeſt *Poſſeſſions* of many of them, and ſome of their chief *Preachers*, by the *Devil*, which was in the beginning of the *Preface*: But he ſays nothing to this, nor reckons it as any of the *Miſtakes*, *Abuſes*, or *Calumnies* in *The Snake*; for having made a *Catalogue* of theſe (as he endeavours to prove them) he begins at *Page* 93 of the *Preface*, and ſo goes on, whereby we may reaſonably ſuppoſe that he found none ſuch in what went before.

But

But now, as to those *Mistakes* which he pretends to find; How does he prove them to be such? Why, by *Boldly* and *Confidently* Averring that they are such, without so much as taking the least notice, or pretending to Answer any of the *Proofs* which are brought. For Example,

II. To all that is Objected before in *Sect.* XVIII. of the *Quakers* manifold *Treasons* against the *King*: Of their taking *Arms*, and *Fighting* against Him, for *Oliver* and the *Rump*; their Applauding and Rejoycing in the *Murther* of King *Charles* I. And their *Blasphemous* Denouncing of *Curses*, and sending forth *Lying Prophesies*, in the *Name*, as they pretended, by the special *Commission* of *The Lord God*, against the *King*, and all who Adher'd to Him. And of their vigorous opposing the *Restauration* of King *Charles* II. to the very last; all which is prov'd from the *Writings* of their first Apostle *G. Fox*, of *Howgil*, and *Bishop*, and others of their Principal Pillars; their *Books* and *Pages* quoted, and faithfully recited: To all this, it is *Answer'd* by *George Whitehead*, in a very few Words, *p.* 24. of his *Antidote against the Venome of the Snake in the Grass* (so he stiles his *Answer*) where he never so much as Names one of these *Proofs* out of their Books, denies none of them (for indeed he cou'd not) only says, *We need but Answer these with Negation and Detestation, as being most foul Raileries, proceeding from a Spirit of Persecution and deadly Malice, which the Righteous Lord will Rebuke.* (They cannot refrain their

their Trade in *Blaſphemous* and *Curſed Propheſies*!) yet he pretends not to diſprove one ſingle *Quotation* or *Authority*, which is there produc'd againſt them.

But he adds (like a *Prince!*) *has he* (i. e. the *Author* of *The Snake*) *not heard of ſome of the* Clergy, *who have lately Abſolved Perſons Condemned of High Treaſon*? There's a high touch! who hereafter *dare* queſtion the *Loyalty* of *G. Whitehead*, or the *Quakers*? *Probatum eſt*! But he goes on. *His quoting* Bugg's *Authority for the Black Charges*, p. 199. *ſhews his Partial Credulity, in not taking notice of our Anſwers to him.* Now, Reader, when you turn to the Place, you will find that no Authority of *Bugg*'s is quoted at all for the *Charges* before-mentioned. The *Charges* againſt them, in *Bugg*'s **Impeachment** which is there mentioned, is upon the Subject of *Tythes*; wherein he likewiſe takes occaſion to ſhew their *Barbarous* Treatment of the *Clergy*, and alſo of the *Government* which ſupports them. *Damning* them All together, to *Hell*, in the moſt *outragious* Terms that *Furies* cou'd Invent. And he quotes their *Books* and *Pages*, ſome of which *Quotations* I ſet down, *p.* 189, *&c.* of the *Preface*, and referr to them again, *p.* 199. which *G. Whitehead* here quotes. And how do I referr to them? I deſire the *Quakers* to Convict *Bugg* of *Falſe-Quotation* in theſe *Barbarous Paſſages*, which he has produc'd out of *Their Books*. Is this Referring to *His Authority*; or not rather Appealing to their own Books? Well. But I have not taken notice of their *Anſwers* to

Bugg.

Bugg. Indeed *(George!)* if thou wou'dſt not be Angry, this was a little too Impoſing upon thy *Reader.* For the Joint *Anſwers* of the *Quakers*, to that *Impeachment* of *Francis Bugg*, is not only Caſually mention'd, but particularly inſiſted upon, and made the Subject of a diſtinct *Section.* It is *Sect.* XI. of the *Preface*, begins at *p.* 121. and continues to *p.* 171. and bears this *Title* in *The Contents. The* Quaker's *Anſwer to* Francis Bugg's *Impeachment, upon this Head* (i. e. of Tythes) *conſider'd.* Now (*George!*) any who had not read *The Snake*; and wou'd take thy word, wou'd believe, that I had taken no notice at all of the *Quaker's Anſwer* to *Bugg's Impeachment.* And then whether thou haſt not herein endeavour'd to *Deceive* thy *Reader*; and cover the *Errors* of the *Quakers*, I leave to thy own *Conſcience*, and all the World to judge. Thou ſay'ſt *(ibid.)* That I have not taken notice alſo of *your Anſwer to* John Pennyman, *on the like Paſſages, Entitled,* Chriſt's Lambs Defended, &c. why ſhould I? What is that to our preſent Buſineſs? You are not now Anſwering *John Pennyman.* I have brought ſeveral Authorities of the *Quaker's Treaſons*, &c. which are not in *John Pennyman's* Book, *(The Quaker's Unmask'd)* to which thy *Chriſt's Lambs* was intended for an *Anſwer.* Particularly I have ſet down large *Quotations* out of *George Biſhop* his Works, whom Mr. *Pennyman* does not mention. Why did'ſt not thou *Anſwer* to theſe? Either deny the *Books*, or the *Quotations*, diſown the *Author*, or put ſome tole-

rable

rable Meaning upon his *Loud Blaſphemies* and *Bloody Treaſons*? No! They are too Broad to be *Excus'd* or *Palliated*. And therefore are ſlid off in this moſt *ſincere* manner, by Referring to a Book which has not one word of them.

For, to tell Thee the Truth (*George*!) I have undergone the *Pennance* of reading over thy *Tedious Anſwer* to *John Pennyman*, even thy *Chriſt's Lambs*; and there is not one word in it, from Top to Bottom, one Tittle to the purpoſe: But ſuch *Shuffling* and *Cutting* as in thy preſent Anſwer to the *Snake*. Only thus much it ſerves for, that you may have it to ſay, There is an *Anſwer* to ſuch a *Book*: And if any thing of that ſort be ever afterwards Objected againſt you, then to cry out, this is *Anſwer'd* already. Thus you now Referr to your *Chriſt's Lambs*: And if any hereafter ſhou'd Object againſt you, any of thoſe things which are Objected in the *Snake*, tho' without Quoting of *The Snake*, or, perhaps, without ever having ſeen it; then wou'd you Refer to this thy new *Antidote*, and ſay, That has been Objected in *The Snake*, and Anſwer'd in *The Antidote*; tho', may be, not one word of it in the *Antidote*, or ſhuffl'd off as *Thou* doſt (in the ſame *p.* 24.) *G. Fox*, and *Edw. Burrough*, their *Traitorous Abetting of* **Oliver** *and the* **Rump**, of which very many *Proofs* are brought in *The Snake*, from their own *Words* and *Writings*; without naming one of which or offering to diſprove the leaſt of them, every word of thy Reply is in theſe words,

words, *This is very Harsh, and Deny'd.* And thou hast not one *Syllable* more in Answer to it. Yet, if that were again Objected, O, wou'd the *Quakers* say, That has been *Answer'd* already! From the 'bovesaid *Full* and *Ingenuous* Answer, *G. Whitehead* turns to Retort upon the *Clergy*. *He* (i. e. the *Author* of *The Snake*) *forgets* (says he) *how the then* Clergy *Abetted* Oliver, *and high Applauded him, and his Son* Richard, *as their* Moses *and* Joshua; *and shews as little Regard to* The Act of Indemnity *in these Recriminations, if they were true.* Thus he ends, and I have not omitted one Word of his *Answer* to this *Charge*, which concludes with *p.* 24. As for the then *Clergy* (as he calls them) let the *Quakers* and them Reckon about their equal *Treasons* and *Rebellion.* The *Clergy* of the *Church* of *England* are not herein concern'd: They then *suffer'd* for their *King*, and with Him. But what means *George* by bringing me under the *Lash* of *The Act of Indemnity!* What *Quaker*, or *Quakerly-Affected Council* drew up this *Answer* for him? The *King* has Pardon'd the *Lives* of these *Rebels*; but has He Granted them a *Charter* therefore to *Lye*, and to tell the World, That they were always *Loyal* and *True*, nay, and *Infallibly* so? Cannot they *Fare well*, but they must cry *Roast-Meat*! But if past Faults must not now be so much as remembred; was it not as great as an Incroachment upon *The Act of Indemnity*, for the *Quakers* to upbraid the other *Dissenters*, the *Presbyterians*, *Independants*, &c. with their *Treasons* and *Rebellions*; and to Ring

Loud

Loud Peals upon that Text againſt them, which they did; and upon which occaſion Mr. *Pennyman* wrote his *Quaker's Unmask'd*, being a *Collection* of their *Treaſons*, and *Abetting* of all the ſeveral ſorts of *Uſurpations* in their time; and ſent it privately to the *Quakers*, ſeveral Years before it was made Publick, to prevent their Railing againſt the *Presbyterians*, for their *Seditions*, *Treaſons*, and *Fighting-Principles*, the *Quakers* being as Guilty in all theſe themſelves. But this cou'd not hinder them from continuing to *Print* ſtill on, in the ſame ſtrain, againſt the *Presbyterians*; and therefore Mr. *Pennyman* at laſt Publiſhed his *Quaker's Unmask'd*, to ſhew how little Reaſon the *Pot* had to call the *Pan* Black——— was it no Offence then againſt the *Act of Indemnity*, for the *Quakers* to upbraid the *Presbyterians*, &c. with their former *Diſloyalties*: And muſt it be now an Offence to tell the *Quakers*, that they were as deep in the *Mud*, as the others in the *Mire*? But enough of this.

I will give one Inſtance more of the Nature of this *Anſwer* of *G. Whitehead*'s, coming to that part of the *Charge* againſt the *Quakers*, where they pretend to an *Equality* with *God*, &c. he ſays, *p.* 88. *Where did ever the* Quakers *ſo Advance themſelves, to be one Perſon, Subſtance, Soul with God, and Equal even to God? We poſitively deny the Charge——— and give this Perſon leave to ſecure ſuch Perſons in* Bedlam, *if he can find any among us, that he can plainly prove to hold the ſame thing as he Charges.*

Now

Now whether this be not *Plainly* prov'd before in *Sect.* II. and III. I referr to any that have Eyes to read. And *G. Whitehead*, in this his *Answer*, does not deny one of the *Quotations*, or so much as *Name* one of them, much less *Disprove* them. So that I leave it to the Judgment of the Reader, whether I have not now fairly *G. Whitehead*'s Warrant to send *G. Fox* to *Bedlam!* He has Guess'd right for once! And whether he ought to accompany him, if he will still stick by him!

III. But from hence it does appear, That this *Second Edition* of *The Snake*, will prove a Full *Reply* to this *Answer* of *G. Whitehead*'s. For what *Reply* cou'd I give to the *Answer* of this Particular (for Example) or those before-mentioned, but to set down the *Proofs* which I before produc'd, where *G. Fox*, &c. do positively *Assert* all these things? And this being *G. Whitehead*'s Method, thro' all his *Answer*, the *Reply* to each Particular, must prove a *Re-printing* of All these *Proofs* in *The Snake*, which *G. Whitehead* has omitted; and that is, almost of the *whole Book*. And any who will take the Pains to compare *The Snake* with this *Answer*, will, I am confident, think that this is a sufficient *Reply*.

But because the *Quakers* shall not complain of being thus put off, I do intend to make a Particular *Reply*, and to follow *G. Whitehead* through every single *Point* that he Touches: For this end especially, That this being the *Last Cast* of the *Quakers*, and all the *Defence* they

they have to make, I may so plainly Detect it, as to leave them without *Excuse*; and, by the *Blessing* of *God*, to convince All of them, except those who are resolv'd not to be Persuaded, tho' they were Persuaded. And these I must leave to the *Mercy* of *God*, and *Miracles* to Cure. But hope to *Disarm* them so, that they may not be able to Hurt others.

IV. *George Whitehead*, in this same little *Answer*, pretends to have Answer'd likewise *Satan Disrob'd*. Yes! And *The discourse of Baptism* too, upon which he bestows not two Leaves, wherein he does not attempt to Answer so much as one single *Objection*, or, to remove one *Stone* of that *Foundation*, upon which the *Outward* or *Water-Baptism* is built: But, because he might find something to say, he falls upon an *Advertisement* of two other *Discourses* which are there Promised, but not yet Published; and says, That the *Author* shou'd have held his Hand, *until he had seen an Answer to his* Snake in the Grass; which, in the very first *Page* of his Book, he tells, that the *Quakers* did not intend to Answer. But afterwards were brought to it, to satisfie the Importunity of others, that is, about a *Year* and a *Half* after *The Snake* was Publish'd. But the Author shou'd have stay'd and waited on! What had he else to do.

V. Let me here desire the Reader to look over the *Conclusion* of this *Discourse* (which, in the *First Edition*, is the End of the *Preface*) and see what *Caution* is there given to Guard against the *Fallacious* Methods of the *Quakers* Way of *Answering Books*. And when he sees this *Answer* of *G. Whitehead's*, he will find, That it was not in his Power to avoid falling into every *Snare*, against which I gave him warning. Especially having told him, and all of them before, that it was not in their *Power* to avoid it: Because their *Cause* wou'd not afford it; not being able to bear a *Fair* and *Clear Answer*. And provok'd them to shew the contrary, if they cou'd, in their Answer to *The Snake*; And to let the World judge of their *Cause* by it. I desir'd them to *Answer* to each *Section* by it self; and not one *General* and *Evasive Answer*. That they wou'd not, like *Rats*, nibble at some *Leaves*, carp at an *Expression*, and so slip over the most *Material* Points, and the *Proofs* which were brought against them. Yet this they have done most exactly; not medling with the *Proofs*, as if none such had been produc'd; and sliding by twenty or thirty *Pages* together, where it pinch'd them. Of which I have given some Instances. And the Reader who will be at the Pains to compare their *Answer* and *The Snake* together, will find abundance, almost in every *Page* of their *Answer*. But let me here take notice of one Instance more. The *First Edition*, Sect. V. of the Book,

Book, *p.* 28. was upon *The Wrathful and Proud Spirit of the Quakers.* And there, *p.* 32, 33. there are some of the most *senseless* and *venomous* Expressions against their Adversaries, that ever came out of the *Mouth* of *Man*, while they pretend to be the very *Meek* of the *Earth*, and call *Themselves* the *Lambs* of *Christ*! But *G. Whitehead*, in his *Answer*, *p.* 58, 59. gives a Leap from *p.* 20 of the *Snake*, to *p.* 38. And says not a Word of this Matter. For the *Proofs* he cou'd not deny. And what else cou'd he do? This is *Sect.* XVII. of this *Second Edition*, and there, *p.* 197. you will find the above-mention'd *Sweetnesses* of the *Quaker-Spirit*, with some *Additions*, as to their *Cleanliness*, p. 199.

VI. But this is so Inherent in the *Quakers*, that it ceases to be a Fault, in one sense, that is, because they cannot help it. Of which, *G. Whitehead*, in this *Answer* of his, gives convincing Proof. For after all the *Caution* given them in *The Snake*; and exposing the *Fury* and *Implacable Malice* that reigns in their *Spirit*; he not only passes all this by, without any *Answer* to it, or *Excuse* for it. But (which we must suppose one good Reason why he did so) he does practise it *Afresh* in this his *Answer*, in most *Bitter* and *Invective* manner Every Page is full of it, *Slanderous Lyar*, *Impudent*, *Sculking* (that he is fond of) *Vile*, *Mercenary Soldier*, and the like; These are the most *Courtly* Terms the Author of *The Snake* meets with. He calls him, *p.* 44.

A *Poor Dissembling Hyprocrite, through whom the Devil and Malice does Invent and Prodnce Terms and Characters* (for them the *Quakers*) Aye, but the *Devil* is in it (*George*) he has *Prov'd* them too, and so plain, that thy *Excuses* confirm it the more. Whereas thou canst not prove one Word of all the *Senseless Ribaldry* against him: But, like a *Dog*, thou only break'st thy *Teeth* upon the *Stone* that was thrown at thee. Thou call'st him an *Unknown Author*; How then dost Thee know that he is a *Hypocrite*? Has he *Dissembl'd* with Thee? Has he not dealt *Plainly* enough by Thee? And why call'st thou him *Mercenary*? Was it because he took more part with *George Keith* (as thou Objectest) than with *Thee*? But he has not said any thing in behalf of *G. Keith*, but only so far as he maintains the True *Christian* Doctrine against *Thee* and thy *Friends*: And he Disputes against *G. Keith*, as well as *Thee*, where he thinks *George Keith* to remain in an *Error*. But why *Mercenary* for all this? All the Town knows, That *George Keith* is a *Poor Man*, who makes hard Shift to Support his Family: And those *Quakers* who Adhere to him, are the *Poor Church* of the *Quakers*: Whereas Thy *Church* in *Grace-Church-Street*, are of the *Richest* Trading Men in *London*: And *many* of them such. The *Author* of *The Snake* then was Ill-advis'd, if he wrote for *Hire*, to go to those who had *nothing* to Give: And to *Disoblige* those who cou'd have *Gratify'd* him.

But,

But, *George*, Thy *Tongue* is no *Slander*. And he thanks thee, that thou mak'ſt ſuch *ſonſleſs Lyes* of him, as Confute themſelves: And ſhew only the *Rancour* and *Venom* of thy *Spirit*, that *overflows* in an *Effeminate* and *Ungovernable Paſſion*: Which moves not *Anger* but *Pity*, in thoſe whom *Thou* deſireſt to *Provoke*; and leaves *Thee* wholly diſappointed of thy *Malice*.

But if thou wilt not hear me, I Recommend to thee the *Chriſtian* Advice of a *Friend* of thine, *William Penn*, in his *Addreſs to Proteſtants*, p. 242. *Men that are Angry for God, Paſſionate for Chriſt, that Call Names for Religion, may tell us they are Chriſtians if they will; but no body wou'd know them to be ſuch by their Fruits; to be ſure they are no Chriſtians of Chriſt's making.*

Now, I wou'd deſire of *Thee* and *William Penn*, to read over again, once more, the *Names* which *Thou*, and *He*, and *Others* of your *Fraternity*, have call'd Men for *Religion*; ſome of which are above quoted, *Sect.* XVII. And then to tell me, whether by Mr. *Penn*'s Sentiments, as before Expreſs'd, you are *Chriſtians* of *Chriſt*'s, or of *Whoſe* making? And remember withal, 1 *Cor.* vi. 10. That **Revilers** *ſhall not Inherit the Kingdom of God.* And *Jam.* i. 26. *If any Man among you ſeem to be Religious, and Bridleth not his Tongue —— This Man's Religion is vain.*

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VII. The *Conclusion* (which I desir'd the Reader to Review, upon this Occasion) ends with a short *Test* of the *Quaker-sincerity* and *Soundness* in the *Faith*, viz. That they wou'd begin their *Answer* to *The Snake*, with a plain *Yea* or *Nay* to *Two* of the *Seven Queres*, which were Presented to their *Yearly Meeting*, 1695. Because, in their Fallacious *Answer* to them, they pretended that they were too *Long* and *Intricate* to Answer them *Distinctly*, And in their *Answer* they left out the most material *Words*; upon which the chief Stress was laid, as is shewn in *The Conclusion*; and therefore it is *There* press'd upon the *Quakers*, That they wou'd yet, after all their *Dodging*, give a plain *Yea* and *Nay* to those *Two* short *Queres*: Otherwise, that it ought to be concluded, That they never intended a *Fair Answer*: And that they were not *sound* in the *Faith*. But no *Provocation* can bring them to speak *Plainly*, and in *Sincerity*; for then their *Cause* were *gone*, that is, it wou'd be *Known*. Had they forgot this *short* and *easie Test* (which they wou'd never have *Refus'd*, had they been *sincere*) tho' it was in the *Last Words* of the *Preface*, in the *First*; as of the *Book* in this *Second Edition*: I say, had they *forgot* this, tho' a Bad Excuse, it had been some. But they have not *Forgot* it. They Repeat some of the *Provocation* that was given them to *Answer* it: Nay, they *Begin* with it too, as desir'd. And p. v. to *The Reader*, they call it a *Monstrous Caluny* to say there was

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any *Dodging* in their first *Answer* to the *Quæres*. And now one wou'd have expected a *Full*, *Plain*, *Direct*, and *Categorical Answer* in this. But *They* beg your Pardon. You sha'n't catch *Them* at that! No. They will not Answer so much as to one of these *Two* short and easie *Quæres* propos'd. What then do they mention this for? Why do they Name this *Provocation* to them to *Answer*, since they will not *Answer*? This is their *Modesty*! they *Re-print* their long tedious *Answer* to the *Seven Quæres*, which take up *Four Pages*. Well! And what then! Do they Reply to that *Unfairness* which is Charg'd upon them, in the *Conclusion* of *The Snake*; particularly their leaving out in their *Answer*, those words in the *Quæres*, upon which the chief stress was laid, whereby to Detect their *Double-Meaning*, whether they believed in *Christ* now, as **without them, without All other Men**? Do they *Answer* now to this, or make any Excuse for having left out these *Words* before? Or do they *Now* use them? No, none of these things. Only they think that *Re-printing* their *Answer* is sufficient to solve all the *Objections* against it. Well! have they *Re-printed* the *Quæres* too to which they *Answer*; that the Reader may compare them; and see whether the *Objections* against their *Answer* be just or not? Whether they have Answer'd *Fully* and *Plainly*, or not? No, says *G. Whitehead*, p. vi. *The said Quæres*

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appear to be of so little Weight —— *And Perversly design'd for Cavil, that I do not think they deserve to be Re-printed here.* It was not fit *George*, Thee art in the right! they are twice better *Answer'd*, without seeing of them! Yet, in the *Reply* to this thine *Answer*, I suppose it will be thought fit to let the *Reader* see the *Quæres*, as well as your *Answer*. But I will not take up time in this; which is design'd only to give the *Reader* a view of thy general *Method* of *Answering*, to stay his *Stomach* till the *Reply* can be got ready. Take one *Relishing Bit* or two more, and so Farewel.

VIII. In Answer to *Sect.* XVI. of the *Quakers* Damning *All the World but Themselves*, says *G. Whitehead*, p. 59. of his *Answer*, *We Damn none to Hell. 'Tis Mens own Wickedness which carries them to Hell.* And in Answer to their taking the very *Attributes of God* to *Themselves*, He Retorts, p. 100. The Titles of *Grace*, and *My Lord*, given to *Bishops*. And *Do these Import Divine Honour and Divine Attributes, or Earthly* Pray? says *George*! Some Charitable Body help this *Poor Petitioner*, in this difficult Point, which *Puzzles* his *Understanding*! I wou'd advise thee, *George*, to go to thy Friend *William*, who understands *Courts* better than *Thee*, and ask him his Meaning for calling *Thee* and *others* of your *Ministry*, in his *Preface* to *Fox's Journal*, p. 39. his *Much Honoured Brethren*. Can you take *Much Honour* to your selves, and not allow

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a *little* to *Bishops*! Suppose, from that saying of *William Penn*'s I shou'd Arraign you All as Guilty of *Blasphemy* for taking the *Divine Attributes* to your selves, how many *Scornful*, *Malicious*, *Lying*, *Slandering*, *Sculking*, *Persecuting*, *Mercenary* **Devils, Serpents, Vipers,** *&c.* had I receiv'd from *Thee*! Even so many hast *Thou* deserv'd! *What thinks he* (says *George*, *ibid.* to the *Author* of the *Snake*) *of Godfathers and Godmothers? Are not these Divine Attributes, and very high ones too?* The Lord help him! and restore him to his *Wits*! Reader, what shall I do with such a Man as this? Greater Extravagance is not in *Bedlam*! And Men may be *Mad*, *secundum Quid*. He thinks this enough to throw off all the *Idolatry* charg'd upon them, *Sect.* VIII. in Transferring both the *Divine Attributes* and *Worship* to themselves!

IX. It is easie for him to *Throw off* any thing, or to *Answer* any thing. These words being Quoted out of a *Quaker-Book*, Intituled, *The Sword of the Lord drawn*, *p.* 5. viz. *your Imagined God beyond the Stars*, *your Carnal Christ is utterly deny'd.* ——— *That Christ is God and Man in One Person, is a Lye.* *G. Whitehead* does not deny the *Quotation*, but says, *p.* 145. *We do not Affect the Terms.* Was not this a *Terrible Rebuke*! A full *Condemnation* of the *Author*, and such *Damnable Heresie*! *George* why didst not bestow upon him some of the *Pretty Names* thou call'st me, only for telling thee of these things? No! no! he was a *Friend* in saying of them? and had a good Intention: But I am an *Enemy*;

and have a *Murderous*, *Perſecuting* Deſign (for what elſe can it be!) to *Detect* them; ſince all the World cannot excuſe them from being the moſt *Outragious* and *Blaſphemous Hereſie!* And then muſt all Men look upon *Quakers* as *Monſters*, as no *Chriſtians!* And is this no *Perſecution!* Why truly, it is a ſad Caſe, that the *Quakers* ſhou'd endure all this, rather than they will quit G. *Fox*, and their *Antient Friends* their *Blaſphemies*, their *Hereſies*, their *Treaſons!* But endure it they muſt, till they either *Quit* them or *Defend* them. Their *ſide-long Anſwers*, and *ſilly Excuſes* will not do. Theſe do but ſhew how unwilling they are to come off from theſe *Damnable Doctrines*, which they had once ſuck'd in; and yet now dare not *Fully* own. But wou'd *Impoſe* upon the World, with their *Double-Meanings*; and call it *Perſecution*, when they are drawn out into The *Light*.

But I muſt not ſurfeit the *Reader* with a *Breakfaſt*, leſt he loſe his *Stomach* to his *Dinner*. I have given him a *Taſte* of this *Anſwer* of G. *Whitehead*'s; and he may Gueſs by that, what a *Plentiful Meal* we are like to have, when the whole *Regail* ſhall be ſerv'd in.

In the mean time, I have ſome other buſineſs, and Releaſe the *Reader* to his, till the next Opportunity.

FINIS.